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Communications.

For the Churchman.

KINGSTON-UPON-HULL.

The Birthplace of Wilberforce.

> Roving as I rove,
> Where shall I find an end, or how proceed?
>
> *Cowper.*

The birthplace of a Christian philanthropist, a serene benefactor of his fellow-men, and a successful champion of humanity, cannot be visited without feelings of interest and pleasure. No poem is more replete with vivid or touching imagery; no association more holy or animating, than that awakened by the recollection of a good man's walk, upon the spot whereon he was born,—the nook of earth that first recognised the echo of his miniature footsteps.

William Wilberforce, the "Genius of active benevolence," and the author of Practical Christianity, first drew breath here during the latter half of the eighteenth century, (1759,) and that event is well commemorated in this old seaport town. At the foot of the Junction Bridge, a fine fluted Greek Doric column, rises to attest the venerated memory of a noble-minded Englishman. The thoughtful traveller pauses to behold this columnar Memorial, standing on a square pedestal—each side ornamented with a wreath—and he reads the inscription. It records withal an important event in English history; and states, that this sculptured monument was erected by voluntary subscription. The statue of Wilberforce, in his senatorial robes, crowns the lofty Doric capital, with classic dignity and gracefulness; and thus forms a very pleasing object upon the banks of the Humber.

> "I gladly commune with the mind and heart
> Of him who thus survives by classic art."

The earliest anecdote recorded of this modern Samaritan,—as he has been very justly called—corroborates the truth of Wordsworth's beautiful sentiment, or rather idea—that "The child is father of the man." And how interesting and characteristic is the authentic picture illustrative of his young heart when curiously moved by affection and sympathy towards an ailing guest of his mother. With mature thoughtfulness, although but a mere child, he would steal into the invalid's room, and having previously taken off his shoes, lest he might disturb the sick one, peer anxiously through the curtain folds, to learn if there was any perceptible amendment in the distempered friend. This admirable trait was remembered with affectionate interest by the object of so much considerate solicitude, as a remarkable proof of sensibility in a little boy: and it was but the commencement of his benevolent mission—a mission in the sequel of a Christian legislator. A lovely light thus lingers around the early memorials of Wilberforce, which it is impossible for the mind to exclude or neglect, when reflecting upon his life and character. Hence the most simple fact is valuable, when it serves to illuminate the personal history of an eminent individual—to preserve the delicate features that form the entire portrait, from childhood to old age. For he was not one of our species who merely dwelt for a time on this lower planet—

> "Above the smoke and stir of this dim spot
> That men call earth; and with low-thoughted care
> Strive to keep up a frail and feverish being,
> Unmindful of the crown that virtue gives
> After this mortal change."

No! such was not the character of this elevated statesman: for then his name and memory would perchance have perished with his corruptible body; and the stranger and the pilgrim would not have sought to revive it with heartfelt reverence. The story of his life would not be worth rehearsing to the reader, nor its oblivion a subject of regret to a reflecting mortal, if these were the gross lineaments of a real actor in the world's great drama.

He of whom I am now speaking, lived during the most eventful era of modern times; and was not an indifferent spectator of the extraordinary and fearful scenes enacted throughout Europe during the latter part of the eighteenth, and the commencement of the nineteenth century. His name is associated with the best of those great and good spirits, who mingled in the stirring conflict, for the preservation of holy religion, and the blessings of enlightened civilization. He contended manfully for benign and moral principles with calm, yet resolute determination; nor did his sun set in gloom or disappointment upon the theatre of his hopes,—the field of his usefulness. It went down in tranquil majesty and beauty, leaving a radiance behind, as glowing as ever reflected the hues of Christian intrepidity, or Christian hope upon a sentient world. An orator, statesman, and writer, laboring solely and steadily for the welfare of the great human family, is an object of especial notice and respect when living: the Just ever speak of him with affectionate emphasis: nor does Truth close the veritable record of his faithful services to his kind, without a tender aspiration to his pure-minded spirit. He did not sink to rest I repeat, without having achieved what appeared to him, one of the principal objects of his existence. His departing voice was neither sad nor charmless; for it was hallowed by that indescribable peace of mind which passeth all understanding. He had his reward even in this contradictory and clashing world;—an approving and quiet conscience. And he was cheered at the close of his earthly pilgrimage with the hopeful anticipation of entering a brighter region, and a purer state of existence.

Collins in one of his exquisite and picturesque odes, represents dewy fingered Spring, returning to deck the grave of those heroes who have fallen in their country's defence; whilst Honor, as "a pilgrim gray," repairs to the memorable spot where the brave rest in death's embrace—

> "To bless the turf that wraps their clay."

"Fairy hands," are fancied ringing their knell; unseen forms chant their requiem; and Freedom, like a "weeping hermit"—as the poet imagines—lingers pensively upon the consecrated mould, unwilling to depart with her sister train. This is a beautiful allegory: and the idea might be taken to form a graceful tribute to excellence, by arraying the three virtues—Faith, Hope, and Charity—in a sweet group, around the sepulchre of dauntless Wilberforce. I aim not at hero-worship in thus descanting incidentally upon the leading traits of character possessed by a modern senator and Christian gentleman. "That man," says the learned Dr. Parr, "requires no studied panegyric as to his moral character, whose manners are conciliating and agreeable, and whose actions are directed by the rules of virtue." It is well to remember, however, that one of the most pleasing illustrations of unostentatious piety, is to be found in the cheerful, yet earnest career of this exemplary person. And how gracefully and profitably his talents were employed; how heroic were his aims; and with what brave ardor they were pursued; ought certainly to be rehearsed if possible upon the soil of his nativity,—whilst beholding the chaste Memorial erected by his townsmen; or when pacing the aisles of that venerable temple where his ashes repose in consecrated earth. Yes, the "dim religious light" of Westminster Abbey falls sweetly and impressively over the spot where this true warrior rests from his labors; and the anthems which he loved and reverenced when living, continue to peal over his honored sepulchre. The charms and pleasures of buoyant life did not absorb or engross his attention, to the exclusion of those nobler aspirations, early felt, and ardently recognised in his inmost soul: he rather realized the ideal portrait drawn by Thomson, of "a guardian god below," employed "in the service of mankind;" so beneficent appears to have been the gentle current of his existence; so happy and instructive was its regretted close. Some dewy flowers may therefore be scattered here, in remembrance of one who lived not entirely for himself,—whose name is destined to shine with no specious lustre, until the end of time. And as the sun-beam now lingers with glowing and golden splendor upon this civic memento, whereon his name and services are inscribed, it seems to confirm, (by analogy,) the poet's vivid conception of the grandeur and loveliness of *true* fame,—*his* brightest vision of virtue and immortality. Trajan's Pillar at Rome, has doubtless called forth innumerable tributes of praise from the admiring spectators who have gazed up at that curious work of art—that military trophy of antiquity. But this striking evidence of the just appreciation of sincere humanity, and Christian benevolence, awakened in my mind something better than mere wonder; something higher and holier than vague speculation.

I have said that I aimed not at hero-worship; some expression however of unaffected admiration may be permitted in the present instance. Cold indeed would be the sensibilities of that man, if at such a moment, and standing upon this spot, no generous chord was awakened in his bosom—no thrilling thought excited within him, or if unexpectedly felt,—suppressed. The votive wreath should be suspended here—the amaranthine garland, such as the ancients placed upon the cenotaphs of their renowned worthies, be voluntarily displayed. If the genius of a poet like Collins loved to commemorate heroic actions, and to paint ideal forms to represent the imagery of his classic mind, when musing upon the deeds of the illustrious dead, I must plead a similar predilection for the religious attributes of William Wilberforce.

It is related of Cato The Younger, by Plutarch, that the bent of his inclinations, were discovered in early youth. He displayed a firmness and solidity of intellect remarkable for his years, and which time neither clogged, nor enfeebled. He pursued,—his biographer further tells us—the object of his ambition with irresistible vigor and perseverance; so that nothing could withstand or intimidate the energy of his fervent spirit. Something of this disposition may be assigned without flattery to him, of whom I am discoursing. At the juvenile age of fourteen, he is said to have commenced his bold crusade in defence of humanity, by addressing the editor of a York paper with the all engrossing substance of his thoughts. That youthful gush of tenderness and enthusiasm, was never quenched nor disowned. The proud result, may be read as inscribed upon the graceful structure before me:

> "So his life hath flow'd
> From its mysterious urn a sacred stream,
> In whose calm depth the beautiful and pure
> Alone are mirror'd."

It is no slight evidence of his mental abilities, and the remarkable influence his generous and independent character had established in the hearts of his townsmen, that they selected him to represent them in parliament, when he had only numbered his twentieth birth-day. He was the member for Hull, just at the commencement of manhood. The flow and current of existence—the gliding stream of his life, was indeed prosperous and happy. But it was gratefully, nay graciously, felt and acknowledged. Fortune is a blessing, when it falls into such hands,—Preferment, the incentive to laudable exertions and praiseworthy deeds. He was not only considered a more active member of parliament than any of his predecessors, but his activity was concentrated upon the loftiest species of legislation,—the amelioration and happiness of his fellow creatures. Eloquence is a gift from heaven: it should be employed (in Milton's phraseology) with an "alluming Spirit,"—as "the joy and solace of created things." There can be no good effected otherwise by the most vehement orator, or the most brilliant statesman. The plain and obvious language of truth and righteousness, sinks deeper in the enlightened mind, than all the flourishes of rhetoric, when exerted for sinister or unholy ends. The empty applause of a listening senate, is not the coveted joy of an heroic mind. Mere idle declamation, is not the all-important vehicle sought after by the gallant spirit, when the voice within bids him proclaim noble and puissant thoughts to his contemporaries. It is believed that Wilberforce was actuated by these moral sentiments; that he felt the dignity of human nature, and rose up in its vindication. Nor did his public walk seem at variance with his private life and conversation. Both harmonized in natural and simple fellowship; in fact one was a reflection of the other. He never outlived the feelings of his youth; the remembrance of "the hearth's vacant space;" nor a mother's tenderness. He never found it an unmanly thing to recall the incidents of youthful years, the soft foot-fall of maternal solicitude; or the sweet sunshine of a parent's smile. Let me illustrate this pleasing and marked trait, by repeating an authentic circumstance related by his biographers. "Having been elected he enters in his Diary—'Snow-balls, &c. thrown at me in the chair.' This slight expression of resentment was aimed at his intended resignation of his seat if elected for the county. 'But when,' says an eye-witness, 'the procession reached his mother's house, he sprang from the chair, and presenting himself with surprising quickness at a projecting window . . it was that of the nursery in which his childhood had been passed . . he addressed the populace with such complete effect, that he was able afterwards to decide the election of his successor.'"*

As an author, Wilberforce is entitled to respectful consideration, for his "Practical Christianity" is one of the significant evidences by which the real nature and strength of his religious affections must now be estimated and sustained. I shall attempt no criticism here upon that well known, and well read work. The heart that conceived it, was imbued with a Catholic and reverential spirit: it was written to do good, and to disseminate the lovely charities of life, and the calm beauty of holy religion. Its tone has been well characterized, as affectionate and earnest. Few can rise from its perusal without profit, none can question the sincerity of its design; the purport of its tranquil, yet cordial eloquence. The soul of the writer is transferred to his book; and denotes that of a frank and zealous Christian striving to fraternize and humanize dissonant men. Can it be said that he sent his soul (or book) upon a thankless errand? That there was no response to that gentle burthen "of unruffled thoughts?" That it was unheeded or ineffectual as it saluted the serious passenger upon the stream of life with a gracious and pleasant voice? So affirmed not Edmund Burke, who communed with it during the last two days of his earthly sojourn. He spoke of that written greeting with grateful and heartfelt feeling, and bade a friend mark, "that if he lived he should thank Wilberforce, for having sent such a book into the world." With kindred sentiments, good Bishop Porteus hailed its appearance, and devoutly commented upon its salutary and extensive influence,—its powerful spirituality and utility. This is sufficient praise, but it is not all that can be cited, or uttered. These are testimonials too valuable however to be omitted or neglected in speaking of a favorite production of the last century. Let the man of talent learn from the reception of this volume into hands, now mouldering with the dust, how much is committed unto him, for good, or for evil, and how his words may perchance live after his own perishing body. Let him also remember a precept contained in the volume just referred to—"Let the pursuits of taste have their *due* place in the estimation of mankind; but this must not be the highest place. Let them know their just subordination." So wrote this accomplished man.

Most reluctantly do I approach the termination of my self-imposed task, so far as it embraces an analysis of this highly interesting character. For there is something cheering and animating in the process of personal history, when it conducts the mind through the highest range of the moral and intellectual faculties assigned to an accountable being. Wilberforce was no poet however, but he loved nature to ecstasy, and man as the image of his Maker. He delighted in social intercourse, but would, when permitted, steal away from the crowd, and commune with his own thoughts. He always spoke with gratitude of the pleasure derived from taking a quiet musing walk in a retired spot behind his mother's house when [illegible] from ceremony and conversation. A stroll through the fields, when the dew-drops sparkled among the grass, and the sunbeams heightened the charms of the rural landscape, would call forth his devotional feelings in a thankful current of praise and aspiration to his Creator and Preserver. It is no difficult thing to imagine him engaged in one of those delightful rambles when the soft light of autumn fell around his path, and harmonized with his inward state of mind—thus forming a picture of natural and sober tranquillity. It was indeed in the evening of his life that the great beauty of his Christian character shone upon this bewildering world with moral impressiveness. The old age of Wilberforce was truly lovely. Who can fancy him in his garden, pacing up and down its sheltered or sunny walks, the impersonation of happiness and affection, without agreeable feelings? Who can behold him at Highwood hovering over his favorite flower-beds, or gathering a nosegay for the breakfast table, or heed him, (in imagination,) as he arranges them carefully in his room, and pronounces an ascription to their Author, without acknowledging this fact? Whatever glimpse we catch of him, whether beneath the spreading branches of his favorite mulberry or walnut-trees at Kensington Gore, surrounded by his children, or engaged with writing, or a book, the impression is the same. The same in its identity and truthfulness: the same animated and memorable figure of a revered statesman. Who can revive such a character, and say old age is not beautiful and honorable?

Wilberforce had not quite completed his seventy-fourth year, when his "last summons" came: and he was borne with public honors to the most ancient and august mausoleum in England. They laid him beside the ashes of Pitt and Fox, in the north transept of Westminster Abbey, although his written and modest desire was, to rest finally with his sister and daughter at Stoke Newington. It was ordered otherwise. With solemn prayer, and thrilling hymn, his body was committed to the dust, surrounded by an imposing array of men, renowned for talent and eminence in Church and State. His thoughts had long dwelt upon another life,—his "*track home*," as he designated it. Few perhaps have contemplated their final voyage with greater calmness, resignation or cheerfulness. Two years before his death, he had resolved never more to speak in public: but he was induced to appear again only three months previous to his demise. It is said to have been an affecting sight, to behold his venerable form, and listen to the "old man eloquent," as he maintained the cause of truth and justice for the last time at a town meeting in Maidstone, on the 12th of April, 1833.

I desire not to repeat any hackneyed phraseology in this place, and I think I shall not be accused of so doing, by citing the words of Southey; who declared, that if ever there was a good and happy man upon earth, Wilberforce was one. Here then it may be affirmed, he is remembered in that gracious and affectionate light. The shadow of his lofty cenotaph falls appropriately upon his native earth; and the traveller pauses, as before observed, to salute and meditate upon its crowning statue. The substance of those meditations are before the reader. I now proceed to give some particulars, touching my voyage hither—a steam voyage from London to Kingston-upon-Hull; or as it has usually been called in modern times, Hull. It is one of the principal seaports of the United Kingdom, and the chief town in the East Riding of Yorkshire.

D.

(*To be continued.*)

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* See the Life of Wilberforce by his Sons.

For the Churchman.

"Two or Three Witnesses."

Mr. Editor,—The remarks I offered you on this subject in the Churchman of March 1st, open the way to many more; for some of which I ask your patience and that of your readers.

For the trial of a Christian man or a Christian minister, as such, by a Christian ecclesiastical judicatory, the only authority is the law of Christ. And that is what is declared in the New Testament, including so much of the Old as is not abrogated by the Gospel expressly, or by its nature as differing from the former divine dispensations. The law of Christ, thus gathered, is both the source of the right to impeach and try and condemn Christian men and Christian ministers, as such, and also the rule, to the extent to which it goes, for conducting the whole process from first to last; and any impeachment, trial or condemnation not so conducted, is not according to the law of Christ, and of course is contrary to the mind of Christ; and therefore *coram Christo* void.

No person, I presume, who rejects these fundamental principles of Gospel judgment ought to be accounted better than a self-deceived, and if also self-willed, then an unworthy disciple of our Lord and Master; for Christians ought always to remember, that however just and beautiful their republicanism (and it is eminently both) in civil matters, in the Gospel they are under a divine Lordship, which neither those who are governed may deny, nor their governors evade.

That our divine Sovereign has given us the law which requires "two or three witnesses" for the impeachment and the condemnation of "an elder," is beyond reasonable question, though it certainly *will* be questioned whenever men find occasion to do so, whether it be to overpower a suspected person, or to exalt an opposing theory of jurists, or to display talents,—not to name the motive of furthering party or personal ill-will. This command to Timothy, and all who bear the like office, is as clear as that to "lay hands suddenly on no man," or any in the decalogue or the whole Bible. And whoever explains it away may, on grounds equally conclusive, consign our faith and morals to the Socinian, the Universalist, or the Antinomian, and the Church to Orator Choate and the Tabernacle, or to Archbishop Whately.

Our divine Sovereign hath spoken. And, in His law requiring "two or three witnesses," He has conferred a protection on all to whom it applies, and enacted a restraint upon their accusers and judges; yet not for the license of the one, or the mere curbing of the other, but for the welfare of His Church. That this law is for a good end, as are all the laws of God, is a part of our faith in His moral perfection; and that that (proximate) end is the benefit of the Church follows so nearly of course that it need not be argued. This "good end" or "benefit to the Church" may or may not be discernible by man, whether in its theory or its actual efficacy; [illegible] should be no doubt, as none is allowable in other cases where apparent evil is held, by a sound faith, to be overruled for ultimate advantage: in short, that the "commandment" is from the Most High is proof absolute that it is "holy, just and pure." It may be, for example, that the unyielding requirement of two witnesses, to attest an act of immorality in a clergyman, will sometimes enable an offender to escape the statutory punishment; yet, with His eternal foreknowledge of that possibility, and of every instance in which it would come to pass, He who is One with the Father made and confirmed the requirement. Why He did so is not our business, but His only.

But we choose to make it our business, no matter how presumptuously. We who are under secular laws that are often satisfied with one good witness,—some of us at least question the rule ordered by Christ, forgetting that those who were accustomed to the necessity for two in common affairs found no such difficulty. Faith, however, rejects both these comparisons of a divine enactment with those of men, carrying the appeal far beyond them both, even to the Eternal Throne; and eternal right can have no precedent; and omniscient wisdom cannot defer to finite sagacity or love. Faith regards neither human aid nor human derogation, when her King hath spoken.

All this must be clear to every humble mind. But some minds are *not* humble in matters of this kind; unconsciously, we are to hope. Let us inquire then, to satisfy them by arguments more agreeable to them, whether certain *human* checks in administering justice are not admired, often perhaps extravagantly, while this divine restriction, not even as apparently incongruous as they, is discarded as having lost its value.

That in a jury of twelve men, eleven may not render a verdict in opposition to the remaining one, is a most enormous violation of abstract right; yet one which every English and American jurist upholds, and which the learned and unlearned advocates of the freedom of the subject or citizen laud to the skies. Call it a safeguard of individual rights; so is the requirement of "two or three witnesses;" and much more, for it protects a representative of our Lord, who, "in much weakness" indeed, and "of like passions with" other men, is doing his Lord's work, and who ought to be protected at least as much as a jury of twelve protect Christians at large, and infidels, and the heathen, such as the Hindoos and our aborigines living among the whites. When Christ ordained that men "compassed with infirmity" should be His ministers, He gave them the charter which demands more than one witness, lest His ordinance be too often made of none effect; lest men be encouraged in wicked or unreflecting opposition to His benevolent plan. Were it His purpose that His ambassadors be perfect beings, He would have commissioned the angels for the work; but being "lower than the angels," He has given them a *two*-fold shield, while *human* law gives a *twelve*-fold one to high and low, sons of God and sons of Belial.

It appears to be a maxim of refined national law, that ambassadors from a foreign power, and their proper retinue, are not amenable to the government, magistracy, or jurisdiction "near" the seat of which they discharge their function. Yet is it not an incongruity, that an American citizen may be shot or poisoned at Washington by a foreign minister, and American laws and courts yield no redress? And if our heavenly Sovereign, the *Lord* Christ, had ordained a like intangibility of *His* sovereignty, in the persons of His representatives, reserving an offender of this class, as do earthly potentates, for His own retribution, who dare object? Instead, however, of the absolute prohibition, "touch *not* mine anointed," He gives them up when they transgress to judges of no better nature than themselves, and possibly of no better character,—with no farther interposition, and that not for their sakes but for the sake of His Church, than the comparatively petty requirement, "two or three witnesses."

Can it be that "Anglo-Saxon blood," and that in a Churchman too, curdles at this law of Christ in behalf of His servants and ambassadors, while it dances gaily, that less than twelve good men and true cannot convict a rowdy, and that the President of the United States, with all the marshals and judges, can punish no outrage (should there be any) committed by a minister from the Emperor of Morocco or the Bey of Tunis!

We constantly hear, as a perfection of jurisprudence, that it is better that ten guilty persons escape, than one innocent man be punished. And this is perfectly true to sound and righteous feeling, and may be to far-sighted policy; while yet, regarding only the good of society pretty widely considered, blunt prudence might hang the whole eleven. There stands the maxim however—rather than hurt a hair of an honest man's head, let the ten rogues go free, thieves, murderers, gallows' birds of whatever sort. Suppose, then, that the necessity for "two or three witnesses" of a misdeed by a clergyman should occasionally result in a similar defect of justice, when allowing a single witness to suffice might ruin an unoffending pastor of the flock, shall the maxim be held void because the man justly accused is a "priest of the Most High God," when it is resolutely maintained and superlatively commended in the case of every body else? Pretty philanthropy indeed, whether philanthropy legal or philanthropy sentimental! And though the sinning priest be worse than a sinning layman, yet the law of Christ interposes for the sake of the Church, just as offending magistrate may be more guilty than a common citizen who is criminal, while no considerate person denies him the shelter of the maxim before us, if circumstances allow it to apply to his case, for the benefit of humanity at large.

I would take shame to myself, Mr. Editor, for daring thus to vindicate Him whose bondman I am by weapons of human fabric, did not the shame lie with those who object their puny wisdom and expediency to His mandate, and require it to be vindicated.

A divine law, more than any other, should be so construed as to *support* it, not so as to make it null. Had the language been, "against an elder receive not an accusation but upon *testimony*," it might justly be explained, "such testimony as the secular law requires." Had it been, "but before, or upon, *witnesses*," the same construction would probably be admissible, the plural being regarded as a general expression. But when the particular and explicit language is used, (a scriptural phrase perfectly understood for fifteen hundred years,) "*two or three* witnesses," no such generalising will answer; it is unsaying what the Holy Spirit says; it is taking away from the words of this book," which is an infringement cursed of God; there *must* be "two witnesses" of each wicked action imputed, and there may be occasion for "three;" and if the judgment-seat be not thus fortified, Christ is not there.

To the view now taken, the only objection worth a second thought is, that a secular court may, upon one witness, condemn and punish a minister for crime, put him in the State-prison, or flog or brand him, while the ecclesiastical tribunal, for lack of two, must leave him untouched, and the Church be under an irremediable disgrace. No one can deny, or wish to deny, that this consideration is of great weight; for the sentiment of disgrace is the holy and instinctive disgust of the virtuous feeling of all men. Yet even here there may be error; for there is the inspired proverb of equal force and equal inclusiveness, "let God be true, but every man a liar;" and when God hath determined that it is no disgrace to *Him* not to condemn a guilty minister without "two witnesses," to allege that it is a disgrace to the Church is worse than gratuitous,—it comes to the alternative, "either God is a liar, or the objectors are liars;" the philosophy of this result being, that their opinion of what is disgrace is a mistaken one; and its theology, that in this fallen world many evils are endured without disgrace, and this is one of them. The offender is a dishonor to both God and the Church, but condemning him without two witnesses will not remedy it. And here, I apprehend, the objection is answered in all its length and breadth, in all its depth and height. To suffer for a law of Christ, is to suffer for the Name of Christ. And if the world inflict this suffering on the Church, she can bear it as she has persecutions more trying, yes, and rise and grow under it as she has when persecution spared her blood as little as her good name. So much for the result, *at the worst*, of humble obedience to our Sovereign, in this declaration of "His good pleasure."

In point of fact, however, this extreme result will scarcely ever occur, perhaps never; such at least is my belief. What with a witness of the act, and witnesses of circumstances so confirming it as to be unequivocally condemnatory—what with witnesses of acts which are unanswerable circumstantial proof of the further criminal act alleged—what with witnesses of threats, witnesses of an acknowledgment of the misdeed, witnesses (it may be) of hardened or incautious boasting of it,—the Church must be nearly as secure as the commonwealth, and just so much more secure of an administration of justice not to be repented of at a future day. Sometimes the blunders of a secular court are terrible, and the verdicts of shallow or excited juries outrageous; and then, not a cool head or a true heart in the community but would rejoice in the requirement of "two or three witnesses" as one means of restraining the insanity of the ministers of law. The commonwealth may determine for itself whether it will make this requirement. For the Church it is enacted, and that unalterably, by its Divine Head.

One word on the *preventive* operation of this rule. Almost every public or prominent man is the subject of unfavorable rumors—most of them false—some of them mere perversion and exaggeration—only a few of them, in a few instances, being just—and of these few a very small proportion demanding serious or formal notice. The clergy partake of this hardship, if indeed that is to be called a hardship which so nearly is the common lot. Taken as a whole, this evil report is but gossip or scandal, and so regarded by men of sense, the scanty amount of truth being generally disbelieved or else excused, and so merged in the mass of falsehood and misrepresentation. In secular official life, public rather than private character being what is required, the gossip or scandal is almost unheeded; in unofficial life, the elevated suffer more from it; but the clergy most of all, their vocation being to form and further goodness in others, and of course not to neglect it in themselves. Now, promoting goodness in the Church or in the world depending thus (and too much) on the fair standing of its advocates, if their character be not specially protected their *cause* will suffer; and to afford this protection, accusing tongues are to be reined in unless they can point explicitly to "two or three witnesses;" or, if not reined in, are to be utterly disregarded. Such is the ordinance of Christ, however men and women trample it under foot. The imperfection of ministers, unhappily, requires this for the benefit of the Church. The imperfection of the flock, who will not obey the truth for the truth's sake only, requires it yet more. And the "unruly evil, full of deadly poison, setting on fire the course of nature, and itself set on fire of hell," requires it most of all. Were the injunction obeyed, in the full spirit in which it is imposed, it would do infinitely more for religion than the unregulated tenderness for priestly character which now has a partial effect; and would supersede the unhallowed and dangerous notion that a minister should be sinless—a notion that makes a bad minister a hypocrite, and weakens the character of hundreds upon hundreds of good ones by almost forcing them to resort to plausible manners and plausible talk, if not so educated while candidates—so that a minister who is seen and known to be exactly what he is, the very sterling of his stamp, is almost as "one of a thousand." Away with all this. If you have reason to believe your own pastor a bad man, be cautious of him, and extend your caution to any individual friend who may be in danger from him; but never prate about him at any time; and never invade his character more widely till there are the "two or three witnesses;" and then only in such a way as to lead directly to friendly and full expostulation, and if that be in vain to prudent and regular discipline. You thus enable him to do all the good Christ intended him to do, and cut him off exactly where Christ's rule directs. Nor will your Lord permit His rule to be an empty one, whether in putting away the mischief, or in preventing untimely tampering with the interests protected by it. It will secure all the benefit possible in the melancholy case. And it will be a security against misjudgment when the suspected person is blameless, or less worthy of censure than evil talkers and evil listeners may surmise. Private backbiting will be very much kept down.

God send us all the right spirit that will "heal the breaches" of His holy city!

Filius.

For the Churchman.

Mr. Editor,—It must be acknowledged by all intelligent and impartial readers, that Bishop Meade and Mr. Jay have, in their late pamphlets, failed to convict Bishop Onderdonk of any error respecting them in his Statement. All that Bishop Onderdonk says of Bishop Meade, is that he had for years been hearing and detailing reports against him; and that he wished him (Bishop O.) to absent himself from the House of Bishops, that he (Bishop M.) might discuss his character before its members. These things are admitted by Bishop Meade.

The true Christian will ask, Did Bishop Meade ever make an effort, by fraternal conversation, remonstrance, or admonition, to hear this brother's story, to *gain* him from his improprieties or sins, and from being disgraced in the Church, and to save the Church from the disgrace of his exposure? Alas! No such thing. The first that Bishop Onderdonk knew of this brother's *feelings* towards him in the premises, was finding him ready to *blazon* the matter to all the Bishops; and the next development was his making arrangements to have him presented and tried.

In what school it may be asked did Bishop Meade learn Christ? By what rule does he teach Christ?

The insinuation in Bishop Meade's last paragraph, respecting Bishop Onderdonk's conduct during the trial, is so utterly at variance with sentiments expressed by members of the Court who still were decided in the opinion of his guilt and desert of deposition, that it can hardly be regarded otherwise than as a mournful illustration of the inveteracy of the passions and prejudices to which he has suffered his mind to be brought in bondage.

Mr. Jay acknowledges the bishop's charge of his going round to seek testimony against him. He acknowledges himself "an informer," but demurs at the justice of applying to him the term "pander." Different persons will probably entertain different views of the merits of this question; and be governed therein by the estimate they may respectively form of the course hitherto pursued by this young gentleman in matters pertaining to the Church; whether in things purely ecclesiastical, or on other subjects comprising an admixture of topics bearing a politico-moral character. When on the subject of abolitionism, he has not evinced traits of character which render it not impossible for him to become "the willing agent to the evil passions of another," is a point on which there may be, among good men a very honest *difference of opinion*.

I am pained to be obliged to add, that a most mournful proof of the *animus* which Mr. Jay has brought into this business, and of course of his capability of being governed by unworthy motives, appears in the third paragraph of his 17th page, where, even at the risk of accusing the presenters of a disposition to slip easily over a *grossly criminal* charge, he cannot forbid his inimical feelings the indulgence of clearly admitting the possibility of the truth of the charge. It is the charge which the Bishop did not hesitate, in his letter to the presenters, published in his Statement, to brand as *villanous*.

It appears that, notwithstanding Mr. Jay's alleged *reliable authority*, he has brought nothing to the presentment. Those whose testimony formerly failed to give him his ability, will not probably admit that he has any claim superior to theirs to the character of a considerate Christian gentleman.

Of Mr. Jay, too, it may be asked, *did he pursue the truly Christian course?* Hearing rumors prejudicial to his Bishop, his "spiritual father," as he calls him, did he act the part of a *Christian son?* Did he seek to save that father's character? Did he himself, or, if he were too diffident, or too deeply afflicted, did he get some elder Christian brother, some good pastor of the Church, try if there might not be made to appear that there was some mistake or misapprehension in the matter; or if the thing might not admit of some less formal and public action, that would save both his parent and the Church?

If I am rightly informed, the Bishop had for years been on the most friendly terms with Mr. Jay, his father, and their families; had repeatedly been a guest in his father's house; and, whatever difference of religious opinion existed between them, had no reason to suppose that they had any want either of esteem or confidence towards him personally; the first intimation he had to this effect being his hearing, after the General Convention, that Mr. John Jay was seeking testimony against him.

In what school had this young gentleman learned Christ? If in that of the pure and unadulterated gospel, would he have acted thus to his spiritual father; to any Christian brother? to any *fellow man?* CHRISTIAN.

For the Churchman.

A Good Joke.

"Bishop Smith asked leave to introduce a *projêt* of Canons for the uniform trial of Bishops and other clergy, as also of the Laity; which was read."—*Journal of General Convention of* 1844, p. 123.

The above was sent to you a few weeks since, but was published without the heading. I have been lately accused of having mutilated the record because the following paragraph was omitted, viz.

"Whereupon, on motion of Bishop Hopkins, seconded by Bishop Smith,

"*Resolved*, the House of Clerical and Lay Deputies concurring, That a joint committee be appointed to take into consideration the Canon Law of the Church, with a view to the preparation of a complete Code which may suffice to all the demands of Order and Discipline. The Report of said Committee to be printed and laid before the next General Convention.

"Bishops Meade, Hopkins and Whittingham were appointed the Committee on the part of this House."

Notwithstanding the "*Whereupon*" it is difficult to see any connection between the two entries except that they both relate to Canons on Discipline.

"Bishop Smith asked leave to introduce a *projêt* of Canons," "which was read;" but it does not appear that any leave for the introduction of it was granted. The *projêt* was not referred nor committed, no, not even to the special committee immediately afterwards appointed on *Codification*. Nor was the *projector* put upon the committee so appointed "whereupon his *projêt*." In fact he and his *projêt* slipped into all but instantaneous oblivion—all that remains is the entry aforesaid; and when I sent you the extract that I did, I supposed I sent all that was to the point of the joke. But if it is thought *in a certain quarter* that that was not all the fun, and it must be added that Bishop Hopkins insisted upon playing BENTHAM, and would have no little *Jeremy* in the commission, *maugre his well known experience*, why I certainly have no objection. N. E.

For the Churchman.

Mr. Editor,—In the last number of the Protestant Churchman, I find that you are taken to task for your remarks on the subject of the strange opinion given by Bishop Brownell, in the late proceedings. They are contained in your notice of "The Trial Tried," and are based upon the supposition that the extract *from Bishop Brownell's opinion given in my pamphlet* is correct. The propriety and reasonableness of any inferences which you have drawn upon this subject I should not presume to defend, unasked. But as I am informed you have received a communication from some unknown hand,* complaining of the extract as being itself incorrect and "garbled," you will perhaps permit me to say a word or two in my own defence. The portion of the pamphlet complained of is in these words:

"The Bishop of Connecticut declares that the facts sworn to in support of the second article, are equivocal, and the evidence of Mr. and Mrs. Butler not conclusive to his mind. 'But as the facts charged have been fully admitted by both the counsel of the respondent, I have been obliged to consider him as *guilty!*'"

All that Bishop Brownell has to say on the subject of the second article of the Presentment, is as follows:

"The second article charges the Respondent with having been on a certain occasion 'improperly excited by vinous or spirituous liquors.' The facts sworn to on this specification are of an equivocal character, and the opinions of Mr. and Mrs. Butler are not conclusive evidence to my mind. But as the facts charged have been fully admitted by both the counsel of the Respondent, I have been obliged to consider him as *guilty*."

You and your readers can judge from a comparison of the above, how far your correspondent is justified in charging me with having "garbled" the Bishop's opinion. The only portion of the opinion which I have quoted is marked, and about that there can be no dispute. The other portions are my own statement of the Bishop's opinion: and the discrepancy, if any, is in this; that I state him to declare that "the evidence of Mr. and Mrs. Butler is not conclusive to his mind"—while his exact language is "the opinions of Mr. and Mrs. Butler are not conclusive evidence to his mind."

Now upon the allegation of intoxication, the only evidence was these same 'opinions' of Mr. and Mrs. B. But these 'opinions' being not conclusive evidence to his mind, I have *truly* represented his language, when I stated him to declare the evidence itself inconclusive.

I may perhaps be considered by your correspondent as particeps criminis at least in the inference you have drawn from the extract, by giving cause for it. If so, I am quite content to share the blame. But if I had trusted myself to speak of that most marvellous passage in the opinion, according to what is I fear the only proper measure of astonishment as well as indignation, I should have been fain to do more, than merely state the fact as you have done, in, that the Bishop of Connecticut did condemn the defendant against the convictions of his own mind. And they who think that you or I have wronged him in this matter, would be better employed in giving the world some rational justification of his act, than in bringing groundless charges of garbling his language. Let them show,

1. That the doubts of a juror are by any rule of law or of common sense, to be decided against an accused party—and that they are not as we have heretofore supposed the property—the sacred property of the defendant.

2. Let them show when, where, and how the counsel for the Respondent admitted his guilt in the premises; and if they can do that—which I deny—let them show by what right (the defendant still persisting in his plea of "not guilty") the judge undertook to condemn without sufficient evidence!

3. Let them show, how long it would have been—had so strange a deed been done by the civil judge—before impeachment would have shown the opinion of his brethren of the bar, on so cruel an outrage; or if a juror had coupled his verdict of guilty with such an admission as to the character of the evidence, how long it would have been before the judge would have refused the verdict and severely reprimanded the citizen who thus dared to trifle with his oath as juror—to "*true verdict give according to the evidence!*"

Yet sitting as a juror to decide upon the testimony, Bishop Brownell did find a verdict of guilty upon the second article of the Presentment, not because it was satisfactorily proved, but because he understood the counsel for the defence to have admitted the truth of the charge! and sitting as a judge, he took this *unproven* guilt into consideration as if it were proven, and weighed it with the other allegations, in meting out the award of punishment! I impeach not his motive, however I quarrel with his act. But his friends will not consult his reputation by inviting further scrutiny, to an opinion that can only avoid censure by escaping notice. LAICUS.

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[*] Reference is here made to a very brief communication signed "A Friend of Bishop Brownell," complaining of our notice of "Laicus," and requesting as an act of justice that we should publish the whole of Bishop Brownell's opinion and the second article of the presentment.—*Ed. Churchman.*

For the Churchman.

Names of Sectarian Societies.

We find the following in one of the daily city papers:—

"As we are in this controversy, and mean to be soon out of it, let us briefly attempt to extricate its merits from the fog of theological acrimony and verbiage in which they have been involved.

"There is an association for printing and circulating the Bible, chartered by the State, termed the '*American* Bible Society.' There is another, and in some respects rival association which has taken the name of 'American *and Foreign* Bible Society,' which is now seeking a charter. The advocates of the former object to the chartering of this unless the title is altered, alleging that this title so resembles that of 'the American Bible Society' that one will constantly be mistaken for the other, to the prejudice of the latter and the invasion of its chartered rights. All this it is perfectly proper to urge, and the other party must meet it or submit to the denial of their prayer. The Legislature has this simple question to decide—"Does the title of the new Bible Society trench upon that of the old one so as to injure the latter?" If Yes, refuse the charter; if No, grant it. That is the whole story.

"But when the friends of the American Bible Society go beyond this, and urge that 'the American and Foreign Bible Society' is sustained by but a single denomination, and therefore urge that it should be made to insert the word 'Baptist' in its title against its will, they intermeddle most offensively with what is none of their business. On the principle here asserted, their own Society should be compelled to take the title of 'Orthodox' or at least 'Evangelical,' to express the fact that only the three or four leading sects which esteem each other 'Orthodox' have any share in its management. Catholics, Universalists, Unitarians, Campbellites, &c. &c. are at perfect liberty to contribute to its funds, but not to direct their application; and the reports of this Bible Society or its Agents often abound in matter exceedingly disparaging and offensive to Christians 'out of the pale' of the Orthodox fraternity aforesaid. It is in truth an Orthodox Protestant Association, intended to circulate such versions of the Scriptures as Orthodoxy approves, and to promote the extension of those views of Christian Doctrine which claim to be distinctively 'Evangelical.' Yet it had a perfectly good right (in the absence of a prior assumption) to take the simple name, American Bible Society,' and would have had though but *one* denomination had been engaged in the enterprise. 'The American and Foreign' has just as good a right to *its* name, *unless* it trenches upon that of some other Society. Any future discussion in our columns must be confined to *the* only question which the Legislature has any right to consider."—*New York Tribune.*

If the editor means to include Protestant Episcopalians among the "three or four leading sects esteeming each other 'orthodox' that have any share in the management of the American Bible Society," he is very much in the wrong. Some few of our church do belong to it, and the names of a few of the Protestant Episcopal clergy are put prominently forward in the list of officers and managers for effect. But they must be very blind if they do not see they have no influence. The nominal basis of unity is the circulation of *the Bible* without note or comment. By the Bible, is generally understood the English translation called King James's. But they omit all the marginal readings and references of the translators which are in fact parts of the work, and are of as much authority as the English text subjoined. The *Catholic* Society also makes and circulates the Bible in other languages. Out of this grew the feud with and separation of the Baptists; for this sect does not pretend to alter the commonly received English version, the dispute being about other translations. And lastly, this self-esteemed Catholic Society employs a number of agents and keeps up a great correspondence with them and others. Selections from this twaddle are published by the Society in monthly pamphlets as information *in the Bible cause* and are the vehicles of disseminating Calvinistic, or so-called Evangelical doctrines at the expense of this Association formed *for the sole purpose of circulating the Holy Scriptures without note or comment.* The Tribune is about right in the opinion that its name is no more appropriate to it than that of "American and Foreign" is to the Baptist Society. But great advantage is to be made of names. There are the *American* Home Missionary Society. The *American* Board of Commissioners of Foreign Missions (A. B. C. F. M.) The *American* Sunday-School Union. The *American* Tract Society, &c. &c. &c. All of which are as much sectarian as our honestly dubbed "Protestant Episcopal" Societies. And not long ago one of the parties among the Presbyterians established a Divinity School in New York city, and *modestly* asked to be incorporated under the name of THE Theological Seminary of New York or something tantamount, by transposition of the words. Rather than not have a charter, the title of "The Union Theological Seminary" was accepted. Some Irishman lately bequeathed a large sum for charitable uses to The Archbishop of Dublin, intending the Roman Catholic Bishop, and it was claimed by the prelate of the Established Church. What beautiful confusion may arise if this loose nomenclature is to be longer continued! N. E.

P. S. Since writing the above, notice has been given of a sermon and collection in one of *our* Free Mission churches, on a Lord's day evening, for the benefit of the New York Bible Society, an auxiliary in the work of publishing Bibles and circulating Presbyterian tracts in the manner above stated. This prostitution of a church, and outrage upon the well known feelings of a large number of the contributors to its support, has been brought about by means of the unbecoming interference of one or more of the prelates that were in this city the greater part of December last, whilst they were here.

For the Churchman.

Bishop Meade's Reply.

Mr. Editor,—I have just finished the reading of Bishop Meade's Reply to Bishop Onderdonk's Statement. In the last paragraph I find reflections cast upon *the conduct of Bishop Onderdonk during the trial.* What can be the meaning of the insinuation? It implies a charge, respecting the truth or falsity of which it is well known but few are able to testify at all. As one of the few, I feel impelled by a sense of duty to one whom I regard as a much injured man, to say a word in his defence.

Having spent more hours in the Court than the Bishop of Virginia did, and having paid no small degree of attention to the deportment of the Respondent, I heartily concur in the opinion of a Bishop high in the confidence of Bishop Meade, (who nevertheless voted for deposition,) that "the conduct of Bishop Onderdonk during the trial was *admirable, beyond all praise.*" To what can the "Reply" refer? After taxing recollection to the utmost, and comparing the different courses of conduct pursued by the parties respectively, the writer can think of nothing unless it be, that the Respondent showed himself too much *a man of prayer*, and so was regarded as a *formalist* not "amended."

You know, Mr. Editor, that your beloved Bishop has been an example to believers of faithfulness in the discharge of the duties of devotion. You may have heard this remarked, as your correspondent did, during the late General Convention. During the divine service with which the business of each day began, your Bishop was invariably found in his place; while some of those who were ready enough to find fault with him, by their frequent absence left room for the impression that this was one of the practices it would be well to shun. You will be happy to be assured that he manifested the same Christian consistency of conduct during the late trial.

Now, Mr. Editor, it ought to be with much hesitation that any one would speak of matters not made public by the official record of the late Court. But the demands of justice, and truth and mercy must be fully satisfied. If issues are to be raised like that with which the Reply concludes—and if the signs of the times do not change, questions are likely to be put, and answers are likely to be given—whose fault will it be if the question should be asked, whether in the particular above referred to, some who accused, and others who condemned Bishop Onderdonk, might not have learned of him a profitable lesson?

When that Almighty Being from whom "all good counsels and all just works proceed," receives the homage which is his due from those who compose our ecclesiastical bodies, in the opening prayers which invoke His heavenly guidance, then will there be more ground for confidence in legislative and judicial decisions, and less occasion to murmur at their (too often untoward) results. A. T. B.

February 19.

For the Churchman.

Tracts for the Seasons.

NO. VII.

"THOU ART THE MAN."—Such were the piercing words of the Prophet Nathan to King David on an occasion which is [illegible] to be known to the reader. Nathan's object was to bring the king to an humble acknowledgment of his guilt in a most glaring instance of complicated violation of the divine law. He therefore related a parable imputing to a supposed character an offence somewhat like in kind, although vastly inferior in degree. David denounced this guilt in the severest manner, and past upon it a sentence to the utmost rigor of punishment. "*Thou art the man*," was the reply which charged home upon himself the iniquity which he had so severely censured in another.

This disposition to be reckless of *ourselves*, in imputing their faults to others, is unhappily a deeply rooted characteristic of our fallen nature. However sensible of the errors of his neighbor, man is too apt to be indifferent to the question, whether he is not abetting them in his own character and conduct, and thus justly exposing himself to the rebuke, *Thou art the man.*

The character, for instance, of an *unbeliever in the Gospel*, is one in the condemnation of which all who call themselves Christians unite. But are there not many among them who manifest an inconsistent at least, if not a dishonest profession of that calling, by both their principles and practice?

Some, opposing the full force of evidence presented by revelation, and degrading Him whose name they bear from His essential divinity to a level with the creatures of His hands, thus strip their professed religion of its most exalted characteristics, richest consolations, and surest hopes, and leave it but the shadow of itself.

Some, naming the name of Christ, are content to be ignorant of his atoning office, or treat it with indifference and neglect; unwilling to feel the self-abasement which realizes the necessity of that office, or acknowledge the unmerited mercy which lies at its foundation, and is its gracious exercise. Thus yielding to the pride of their hearts, indifferent to the fundamental truths of the Gospel, or perhaps actually opposing them, they profess it but in name, while their hearts are far from it.

Large numbers, admitting the sacred obligation of receiving and adopting the Gospel, and many of them honestly persuaded that they do so, yet stop short of that entire and unquestioning devotion to it, in the simplicity and trust of genuine love, which takes it exactly as divine wisdom and compassion have given it. They are not willing that the ground of their satisfaction should be mere faith. They want to see and understand every thing for themselves, and thus to reserve some credit for the natural man. The mystery of a doctrine or promised operation, or the apparent want of necessity, utility, or fitness, in an institution, is allowed to influence their private judgments against the simple truth and obligation of what God hath said.

Many calling themselves friends to the Christian cause, can still, in thoughtlessness and lightness of heart, give encouragement to the attacks of its enemies, in the ridicule and contempt which these bestow upon it, their malicious fondness for traducing the characters of its professors, and the sneers with which they treat, and the obstacles with which they endeavor to hinder, humble and consistent devotion to the duties and sacrifices which it requires.

Surely such professors, when they justly condemn the avowed enemies of the Gospel, may not unaptly take home to themselves the prophet's appeal, *Thou art the man.*

And alas! how many, no matter to what extent they hold the truth, hold it in unrighteousness! How many are lukewarm and indifferent in cultivating the spirit and discharging the duties which it enforces! How many wish to stop short of the salutary requisitions of their religion! How many dishonor and injure it by abstracting from it an undue portion of their time, care, and labor, to be given to the world! How many pour contempt upon it by open evil living.

When we consider the large numbers who profess and call themselves Christians, and have been duly constituted such by the holy sacrament which made them members of Christ, children of God, and inheritors of the kingdom of heaven, and in order to their enjoying the full benefits of this state of salvation, laid them under the solemn obligation to renounce the world, the flesh, and the devil, to believe in God by adherence to the faith which He requires, and to serve Him by truly keeping His holy will and commandments; and when we consider the multitudes who, in the appointed ordinance, have renewed, ratified, and confirmed these obligations; what a lamentable view is presented by prevalent character and conduct! Is there that degree of neglect and contempt of the awful responsibilities that rest upon them, and the solemn vows that they have made, which does not obtrude itself upon our notice? Who has the greater number of devoted followers among Christians—Christ or the world? Christ or the flesh? Christ or the devil? How broad and marked is the distinction ordinarily maintained between those who claim the name of Christian, and those who are not ashamed to cast out that name as evil?

It is an easy matter for a man to say that he is a Christian; but unless his principles and practice uniformly comport with that character, he says it not in sincerity.

A general assent, indeed, to the truth of the Gospel, and a general allowance of it as the proper rule of faith and practice, may, in a loose sense, be said to entitle men to the appellation of Christians. Baptism, by admitting persons into the Church of Christ, thus makes them Christians. But it is only when the true faith and principles of the Gospel are embraced, and the life and character manifest their genuine influence, that men can, *with honest and full consistency*, profess and call themselves Christians. Without this, their claim to the Christian character is as sounding brass or a tinkling cymbal. They are really abetting the views and doings of the enemies of the faith; and while they condemn them, clearly expose themselves to the prophet's denunciation, *Thou art the man.*

Alas that while Christianity is violently assailed by its undisguised adversaries, it should be so sorely wounded in the house of its friends! How hardly consistent with the true spirit of our religion is that prevalent principle whereby those of its duties which the opinions of men sanction, and in some measure require, are observed, while those on which the world is arrogantly pleased to pass another judgment, are carelessly and causelessly neglected! What right have men to limit the requisitions of the divine law? How can they, consistently with a full acknowledgment of the divinity of the Gospel, set arbitrary bounds to the extent of their obedience? Does not this evince an indifference to the commands of God, and a want of a full assent to His right to prescribe what He sees fit? Does it not expose our holy faith to the sneers of its enemies, and thus raise against its abetters the warning voice, *Thou art the man?*

What would many professing Christians say, if the principles on which they act in wilfully and habitually neglecting any part of their Christian duty, were brought to their view—as was David's guilt to his by Nathan—without an avowed reference to themselves? What if they were told of inattention to the commands of the highest authority, insensibility to the claims of ineffable love, and deafness to the pleadings of supreme interests? Would they be disposed to palliate and exercise such things? Would they hesitate in deciding that they could allow no just claims to a truly religious character? Their religion would bring their sentence home to themselves—*Thou art the man.*

Such considerations should sink deeply into the hearts of those who habitually and wilfully absent themselves from the services of the sanctuary, or give them but an occasional, formal, and irreverent attendance; and those who neglect the proper observance of that day which God has sanctified for Himself, making it a day of idleness, or worldly business or amusement, instead of a day *holy unto the Lord*, and therefore spent, publicly, domestically, and privately, in humble and earnest endeavors to render it conducive to the sacred and edifying purposes, the spiritual good, and the eternal interests which it was mercifully designed to subserve. They should be seriously weighed by those who are remiss in the great duties of prayer, holy reading and meditation, and faithful self-examination, so clearly required in Scripture, so rich in their advantages, and so essential to progress in the spiritual life; and whose worldly mindedness is allowed to hinder a due appropriation of time to these sacred exercises. They should arrest the attention of those who neglect the sacramental expression of faith, devotion, and love, and means of grace and salvation, which Christ has established in the communion of His body and blood.

But where ceases human inconsistency in claiming the name and character of Christian? The claim is advanced by the disciple of false honor, which, against all law, human and divine, urges to murderous revenge; by the intemperate, the lewd, the blasphemer, and the profane; by the devotees of mammon, and the lovers of pleasure more than lovers of God; by the envious and malicious, the proud, the hypocritical, and the self-righteous; by the dishonest, the deceitful, and the avaricious; by the evil surmisers, the calumnious, and the uncharitable.

Christians by profession, and by admission into the Church, they may be. But then aggravated is their gross and guilty inconsistency. The charge of hostility to the Gospel, brought by them against others, may be retorted in the language of the faithful prophet, "*Thou art the man.*"

We are required in Scripture to *perfect* holiness in the fear of God, to stand perfect and complete in *all* the will of God, and to abstain from all *appearance* of evil. Whatever may be the general character of those who live in the neglect of any branch of Christian duty, or the violation of any of the divine commands, the neglect or violation itself is really the offspring of infidelity. What they thoroughly and honestly believed, would they not conscientiously and uniformly practise?

Ardent, unreserved, and consistent, was that piety which warmed the hearts, and governed the characters and lives of the primitive Christians, when a *wide distinction* was maintained between them and unbelievers. Uniformly just and upright in their proceedings, faithful to every kind and grade of social duty, pure and consistent in their morals and ever actuated by a noble spirit of forbearance, benevolence, and generosity; they were also scrupulously exact in cultivating the *religious* principles and affections, and discharging the *religious* duties which were equally bounden upon them by the divine law. Taught of God to appreciate rightly the privileges and blessings of union and communion with His Church, and the solemn obligation resting on all men to live faithfully in that union and communion, they *thus* strived to adorn the doctrine of God their Saviour in all things, in the sound faith, true devotion, and practical holiness of the Gospel. They were conscientiously exact in waiting on the ministrations of that Church, and seeking the pastoral guidance and instructions of its priesthood. The peculiar Christian service of the Eucharist was prized and sought as, from its fundamental importance in evangelical worship, it should be. The Lord's day was truly hallowed as His. Business and pleasure were kept in strict subordination to religious duty. The purity, simplicity, benevolence, and godly sincerity of the Gospel, appeared throughout their characters and lives. In every situation, and under all circumstances, they were found true to the obligations of their holy faith.

Why is it now so different in the Christian community? We want that *glorying in the cause of Christ* which then rendered it ever an object of anxiety to commend that cause to the world, not by parade and ostentation, but by the clear and convincing light of good works, of holiness of heart and life. We want that *supreme love of the Gospel*, and that *operative conviction of its divinity, necessity and excellence*, which then made it the perpetually controlling rule of thoughts, words, and actions.

This unhappy contrast between that Christianity which now so generally prevails, and that which adorned the doctrine of Christ in the characters and lives of its first professors, strengthens, in ways perhaps but little thought of, the opposition of the open enemies of that cause, and thus brings its avowed friends into an abetting and encouraging of *their* designs of deadly hostility to the glory of God, and the good of man. Would that these criminally inconsistent Christians would reflect on this consequence of their conduct! It is indeed a call upon them, as they would escape the wrath of their jealous and insulted God, and the guilt and punishment of resisting His merciful counsels and designs in their behalf, and opposing His work of grace and love to the world, to consider their ways most seriously, and to repent and call humbly and earnestly on God, through His Son's intercession, for pardon, mercy and grace to amend, ere they are overtaken by the hopeless doom of the insincere and hypocritical professor. B. T. O.

The Churchman.

New York: Saturday, March 8, 1845.

☞ Extracts from late English pamphlets will be found on our last page, and others will be given in our next.

Our attention has been called to a letter in the Protestant Churchman, attributed by the editors "to one of the oldest, most distinguished and respectable Presbyters of the Diocese of Connecticut," and, as we infer from its concluding paragraph, published in that journal with the consent of the writer. The letter having obtained considerable notoriety, previously to its publication in print, we have been asked to publish the name of the writer; but that is none of our business, and indeed is useless on more accounts than one.

Disclaiming all intention to sit in judgment on the action of our Standing Committee and to intermeddle with the affairs of our Diocese, the writer of the letter proceeds to avow his conviction that the Standing Committee, though composed of very good men, has acted too much in the spirit of the world, and too little in conformity with the mild and peaceful principles of the Gospel; that the course which it has adopted is fitted to keep the Church in a ferment and to put her best interests in jeopardy; that it is wrong in itself, disapproved of God, and very unlikely to bring down upon the committee the blessing promised to peace-makers. And the Connecticut Presbyter then suggests another, and in his opinion, more judicious course; "Is it not," he asks, "in the power of the Standing Committee to induce Bishop Onderdonk to resign, and thus relieve the Diocese of its present embarrassment?"

We are sorry that our venerable brother of Connecticut should have felt it necessary to put in a disclaimer in regard to *intermeddling*. In our present painful position advice from no other diocese, and least of all from Connecticut, is unwelcome. "Where no counsel is, the people (and by parity, the Diocese) fall; but in the multitude of counsellors there is safety." We need the best advice of the wisest counsellors, and we need also the prayers of our brethren that we may have grace not only to perceive the things which make for peace, but also to fulfil the same. All we ask is, that the advice of sage heads may be prompted by friendly hearts; and that they who have been accustomed to convey their friendly suggestions *directly* to those for whose benefit they are intended, would not, in times when their suggestions are most needed, seek new and strange channels of communication; lest they unwittingly give, and their friends unwarily take, the very offence which both, it may be, charitably hoped are desirous to avoid.

The letter of the venerable Presbyter seems to suppose that the Bishop and the Standing Committee of our Diocese have mutually devised a plan for keeping the former in his present position, and avenging his real or fancied wrongs. Something like this is reflected on by the questions "Is it right? Can it be justified before God?" and again by such remarks as "He can indeed retaliate and do great evil to the Church," &c. Now we assure the writer that this or any similar supposition is not founded in truth. The action of the Standing Committee from its inception to its completion was conducted independently of the Bishop. The Bishop did not seek their counsel; they did not offer him counsel; nor was there any consultation between them; nor was the course projected by the Standing Committee submitted to the Bishop until after the Report of the whole proceedings in relation to it were in type. This statement, we think, ought to exonerate the Bishop from harboring, and the Standing Committee from sympathizing with a *retaliatory* spirit, and from being influenced in their action by personal regards and party collusion.

And if the action of the Standing Committee were thus independent of the Bishop, what reason is there to suppose that it was conducted in a worldly spirit and with a view to keep the Church in a ferment on the Bishop's account? Really we can imagine no foundation for these suspicions and imputations. We have read them not only with sorrow but amazement. From the time of the suspension to the publication of the Report, we had occasional interviews with different members of the Standing Committee, both clerical and lay, and we can truly say that we found in them an earnest disposition to avoid every thing that might have the appearance of partisan action, a reluctant conviction that the *necessities* of the Diocese imperiously required of their body some action, and a most ardent and disinterested desire to act for the good of *the whole Diocese*, and in such a manner as to allay excitement and to secure the confidence of all moderate and reasonable men. We have already intimated that the action which they have projected (or indeed any action) was not what *we* would have preferred; and we can truly say that nothing has more reconciled us to it than the belief that the conciliatory temper which prompted, and the anxious solicitude which matured it, would disarm the censures and complaints of opponents. Judge, then, of our surprise when we find that it provokes, not from opponents only but from our friends, such imputations as are conveyed in the letter of the Connecticut Presbyter.

But our judicious friend has a compendious method to relieve the Diocese from its embarrassment, and one which he is desirous to have the Standing Committee adopt. They should, if possible, induce the Bishop to resign. Has the venerable clergyman of Connecticut weighed his words? Has he reflected seriously on the nature of this step and on all the consequences involved in it? Suppose the Standing Committee were of the opinion that the mutual interests of the Bishop and the Diocese required the severance of their connexion, does it follow that such a suggestion should have come, and that instantly, from them? Should they not have allowed the Bishop a reasonable time to have made the first movement towards so important a step? Suppose them to have suggested such a step to the Bishop, does it follow that they ought *if possible to induce* him to it against the convictions of his own judgment? Would a Connecticut Standing Committee thus act towards a Connecticut Bishop? Or suppose our Standing Committee to have laid before our Bishop considerations which in their judgment would justify resignation, does it follow that the latter would need any other inducement to such a step than the clear conviction that it would be for the good of the Diocese? Suppose the vote of the majority to be right on the matters to which it pertained, is that a reason why Bishop Onderdonk should lose all reputation for every virtue? Little do they know of the man who think either that he is *not* capable of making any sacrifice required by the honor and welfare of his Diocese, or that he *is* capable of being governed by the sympathetic arithmetic of the Connecticut Presbyter. On this latter point we happen to know that when the same inducement of "substantial sympathy" was held out by those who had a right to advise him and who did advise him to resign, shortly after his suspension, his prompt answer was that a measure of that nature was not to be decided by a consideration of *dollars and cents.*

We are not in the counsels of the Standing Committee, nor do we know whether they think it within their province to advise the Bishop to a resignation, or, if they do, whether they have ever taken into consideration the propriety and expediency of offering such advice. If they have, we can conceive of many and weighty reasons which would make them shrink from such a responsibility. Let any man turn to the Canon of Episcopal Resignations, adopted at the last General Convention, and he will see that the resignation of a bishop in our Church is a very different thing from the resignation of an office under the civil government. In the latter case resignation entails no disqualifications; and if a man resign an office to-day he is free to take the same, or another and it may be a higher office to-morrow. In the former case resignation involves grave penalties, the bishop who resigns being disfranchised from a seat in the House of Bishops, and made ineligible to any Diocese now in union or which may hereafter be in union with the Church. To ask a bishop to resign who is under sentence of indefinite but not perpetual suspension, is to ask him to add very materially to the severity of his sentence.

It should be observed also that a resignation cannot be absolutely made; it can only be tendered. If a bishop desire to resign at any period not within six months before the meeting of a General Convention, the resignation must be tendered to the majority of the Bishops, (previously summoned by the Presiding Bishop,) who are empowered to determine on the necessity and propriety of the proposed resignation. What security is there that the resignation, in the present case, would be accepted? There are several grounds on which a majority of the Bishops might, in the present instance, coolly refuse to accept the resignation. They might say that the very tender of it was itself an exercise of the Episcopal office, and therefore a breach of the sentence. They might treat it as an unworthy attempt to escape from the degree and kind of suffering which the sentence has imposed. Or they might take the ground broached in the editorial columns of the same paper in which the Connecticut presbyter appears, and return the resignation with the assurance that the Bishop *is already deposed!* Does the temper of the late Court give us any reason to doubt that a majority of the Bishops would in some way turn the tender of resignation to their own purposes? And is it to be supposed that the Standing Committee of New York, that any Standing Committee would be willing that their bishop or their diocese should be exposed to such an indignity?

Or suppose the majority of the Bishops to be actuated by a better temper, may they not on grounds of conscience and right refuse to accept the resignation? *Can* a suspended bishop resign? If his hands are tied can he take up the crosier to deliver it? Is it right that a bishop should be allowed to evade admonition, a part of suspension, or any other punishment by a resignation of his office? Could the majority who voted for suspension, or the minority who voted for deposition, consistently allow the honorable relinquishment of a position, the pœnal deprivation of which was involved in the sentences alike of the majority and the minority.

If the sentence of the Court had received a liberal construction, and been taken to inhibit Bishop Onderdonk only from his sacerdotal functions as distinguished from those of diocesan jurisdiction, he might now properly tender and the Bishops might be properly asked to accept his resignation of diocesan jurisdiction; since in this case the sentence of the Court would remain in all its force unaffected by the resignation. But since the one party has insisted, and the other (see Report of Standing Committee) has conceded, that the suspension of the powers of jurisdiction is included in the sentence, it is plain that a majority of the Bishops cannot now allow an honorable resignation of jurisdiction without partially reversing the sentence of the Court, and that the tender of resignation would be *necessarily* a petition to be released from a part of the sentence. Would a Standing Committee be authorized in advising their Bishop to assume so unchristian an attitude? Ought they not rather to encourage him to suffer his sentence, without a murmur, without a thought of escape and according to its full spirit and letter, as long as the Church permits the sentence to stand?

But there is another view of the matter. Bishop Onderdonk himself does not acknowledge the justness of the verdict. Whether he is right or wrong in the conviction of his innocence is not here the question: it is sufficient that he entertains the conviction. Now would his Standing Committee, would any of his friends be justified in advising him to an act which would be a virtual surrender of his reputation? The resignation, it is true, may be rested on different grounds, and said to be required by the interests of the Diocese. But let any man look at the operation of the event and say what will be the effect of it on Bishop Onderdonk. We do not mean in the matter of dollars and cents, but in position and in reputation, not in a particular locality, but in the whole Church wherever dispersed, not for the passing hour but for all future time. Tie him up as you will, still his position as Bishop of New York is an eminent one. It may be only an eminence of suffering; or it may—for human sympathy is a changeful tide—again become an eminence of confessed piety and charity in some form or other. Either way it is an eminence, the maintenance of which makes his reputation a matter of universal and historical interest, and the surrender of which makes his reputation a matter of no importance; in other words, destroys it and leaves him, in the language of the Connecticut Presbyter, "a forlorn, despised and broken idol," "a sapless tree" with "none so poor to do him reverence." Now certainly Bishop Onderdonk himself may voluntarily make this surrender; but it seems to us that the Connecticut Presbyter encroaches on what may be an honorable and religious reserve on the part of the Standing Committee when he publicly asks *if it be not in their power to induce him* to make it.

There is a further consideration, which is neither personal nor merely ecclesiastical. A portion of the late Court nobly asserted Bishop Onderdonk's entire innocence of the charges on which he was tried, and their rights and reputations are involved in a measure which would impair the weight of their decision, and confirm and perpetuate the confidence of the Church and the public in the judgment of the majority of the Court. Undoubtedly the six bishops have a right to sacrifice their personal reputation for integrity and soundness of judgment, though the propriety of asking them to do so may well be questioned. But are they at liberty to surrender or jeopard their rights *as a minority*?—Would it be just to the Church, just to their country, to consent to any measure which would involve them in a voluntary surrender of the issue now existing on the verdict and sentence of the late Court? (For although they were in a majority on the sentence, yet the ground of their vote puts them virtually in the attitude of a minority on this point.) What is all ecclesiastical government, what is all civil government, what are our State and Federal governments, but a contrivance of checks and balances to secure the preponderance of a minority? And what, if there be truth in the doctrine of human depravity, or in the lessons of history, can be more certain than that the uncontrolled ascendancy of a majority must entail ruin on every Church and every nation that succumbs to it? And yet what sin more besetting, what tendency more dangerous in our country, than the unbounded faith which is placed in numerical majorities? "I have no faith in majorities for any thing, fact or principle; on the contrary my faith is in minorities in State, in Church, every where. No government, no tribunal is worth any thing, except there is a process of sifting or straining by which the minority comes to rule;" or words to this effect, is, if we remember right, the language of some one of our great men. Now the judiciary of our Church, in its present embryo state, is constituted on the bare majority principle without check, without appeal, and as long as it continues to be so constituted, a presumption will lie against the equity of its decisions. And when we remember that our Standing Committee contains several eminent civilians we can imagine (though we speak purely from conjecture) that they may feel reluctant to advise a measure which would confirm the popular faith in majorities, or relieve the minority of the late Court from the responsibility of a position, the steadfast maintenance of which may prove of solid and enduring benefit to our Church and country.

The same remark applies to the other numerous defects of our judiciary chaos (system we cannot call it) which can never be remedied by theoretic legislation. The sense of evil is the stimulus to its cure; and it may be that our Standing Committee, from a desire to see the judiciary of our Church matured, are unwilling to abridge the natural course, or divert from their natural operation the verdict and sentence of the late Court. All must admit that principles are involved which reach far beyond Bishop Onderdonk, and which affect the rights of every Diocese and the interests of every member of the Church.

We cannot see, then, that there are any sufficient reasons growing out of the Trial which should lead our Standing Committee to try the efficacy of the prescription of our Connecticut brother and advise the Bishop to resign. To abandon the issue of the Trial and to seek to induce a bishop to resign on the ground of diminished or even exhausted usefulness, from injurious reports, incapacity or any other cause, seems to us to be a most dangerous precedent for a Standing Committee, and a step wholly at variance with the policy of our Church and ruinous to her stability. For defamatory reports the Church provides by canonical investigations, and for incapacity for active usefulness she provides by allowing Assistant Bishops; and without an adherence to these or analogous provisions the Diocese would never want for schemes and schemers to get rid of an unpopular bishop. If we want the Episcopacy, we must take it for better for worse and consider its seeming evils to be real blessings, intended for the trial of our faith and patience. We admit, however, that there are emergencies when resignations are desirable; and should it be the general desire of the sound portion of the Diocese that Bishop Onderdonk should retire from its jurisdiction, we are convinced that the Standing Committee would put no obstacle in the way. For the principles for which we have all so earnestly and, God be praised! successfully labored are on no account to be jeoparded; and none feel more deeply than Bishop Onderdonk and his friends that the Church is not wrapped up in any one man, and that when the principles of the Church and the interests of any individual come in collision the latter must yield to the former. This point, however, is foreign to our present remarks, the object of which has been to vindicate our Standing Committee from the reflexions of the distinguished Presbyter of Connecticut, and to suggest to him that if, as he supposes, (whether rightly or not we really cannot say) the Standing Committee have withheld the advice which he importunes them to offer, they may have had good reasons for their reserve.

Having thus commented at length on the letter it is but fair to the writer to annex it entire:

MY DEAR SIR,—Accept my thanks for your kind favor of the 15th inst., with the package of pamphlets. These I have not yet found time to read, except so far as to make myself acquainted with the action of the Standing Committee of your Diocese. It is not for me to sit in judgment on this action—nor to intermeddle with your affairs. But it does appear to me, that very good men have been brought to act in this matter, too much in the spirit of the world, and too little in conformity with the mild and peaceful principles of the Gospel. It is doubtless an easy matter to keep the Church in a ferment, and to put her best interests in jeopardy. But is it right? Can it be justified before God? Are there no peacemakers among you? Is it not in the power of the Standing Committee to induce Bishop Onderdonk to resign, and thus relieve the Diocese of its present embarrassment? Has it never occurred to the Standing Committee, that by persisting in the present course, no possible good can be effected, while great and sore evils may be produced? I would by no means call in question the integrity of their purpose; but do they not suffer themselves to be misled by their feelings, possibly party-feelings? But, say the "friends" of the Bishops, he has been broken down by a *conspiracy*, and *persecuted*, and *unjustly condemned*. An impartial public may come to a different conclusion. But this is nothing to the purpose. Whether justly or not, the question is settled, and settled forever. And there is nothing in the Constitution or Canons of the Church, to afford the suspended Bishop any remedy. He can indeed retaliate, and do great evil to the Church; but is this his purpose, or the object of his "friends?" God forbid that they should compel us to believe that they can be so regardless of their duty.

As to the justice of the decision, there seems to be, among unbiassed men, very little difference of opinion. There are indeed those, who would have preferred, on the score of sound policy, the highest sentence contemplated in the canon—*deposition*. This would have left the Diocese free, and perhaps the effect upon the Bishop would have been no more disastrous. But I have no fault to find. I hope I am too good a Churchman, to revolt against her constituted authorities. I do wish, however, that some of the Bishop's confidants and advisers, would understand themselves, and teach him the folly of relying upon the effect of sympathy to reinstate him. In nine cases out of ten, such sympathy is artificial, and is excited by the efforts of partizans, who have very little respect personally for the "persecuted" individual. It will soon subside, and leave the Bishop a forlorn, despised, and broken idol. It is a perfectly natural result. Sympathizers will drop off, one after another, like leaves from a sapless tree, until by-and-by there will be none so poor to do him reverence. Why cannot the Bishop be made to understand this? Why will he not be induced to seize upon the favorable moment, if that moment is not already past, to secure some *substantial* sympathy from those, who, it may be, for party purposes, are now clamoring so loudly in his behalf? Let them, if they please, settle a pension upon him—but for his sake, and for their sake, and for the sake of the Church, let them constrain him to resign, and for the future obtrude himself as little as possible upon public notice. His wisdom is to sit still, and in the quiet of seclusion, to make the best amends in his power for former delinquencies.

I am truly sorry that the "friends" of Bishop Onderdonk should have thought it expedient, in making out their defence of him, to abuse and defame our Bishop. But it will not influence any one acquainted with him. Bishop Brownell is known to be so mild, and amiable, and lenient, that he will never be suspected of leaning to the side of undue severity. In this matter he will be sustained by the whole body of his clergy and laity, and I trust by the approbation of the Church at large.

Thus, my dear sir, I have written openly and frankly, confiding in your discretion, as to making known my opinion. You will understand, however, that I have a great aversion to appearing as an intermeddler in other men's matters.

I remain, with very great respect,
Truly and sincerely yours, ——.

We subjoin part of the correspondence to which reference was made last week. It had its origin in a letter addressed by the Bishop of Exeter to a Mr. Phillips, in which his Lordship made some remarks on Dr. Pusey's suspension not calculated to exonerate the judges in that case. Accordingly Dr. Hawkins, Provost of Oriel and one of the judges, sees fit to reply to the Bishop, complaining of the hostile attitude which he conceives the Bishop has assumed, insinuates that some reparation is due, and tries to show that Dr. Pusey was very fairly dealt with, that he was heard in explanation, and that the Vice-Chancellor "entered into communication" with him between delivering judgment and issuing sentence. His Lordship of Exeter, who is as little inclined to let Provosts or Presidents of Colleges have the last word as any other Bishop, intrenches himself in the literal sense of his words, and insinuates a by no means complimental opinion of the understanding of those who agree with Dr. Hawkins's interpretation of his letter. Such a castigation elicits the meekest apologies from the Provost, whose ambition to break a lance with a Bishop seems entirely satisfied. Dr. Pusey's letter, drawn out by Dr. Hawkins and the rejoinder of the latter need no explanation.

Dr. Pusey, Dr. Hawkins and Dr. Wynter.

We have been requested to publish the following correspondence:—

TO THE REV. THE PROVOST OF ORIEL.

Mr. Provost,—It has been with much pain that I have seen a letter from yourself, giving an account of the proceedings in reference to my suspension, which (however contrary to your intention) must necessarily bear a very mistaken impression. For the present, I think it only necessary to make the following statement.

You, indeed, yourself admit that judgment was pronounced upon my sermon without any hearing being given me, and without any opportunity for explanation, which is the main injustice of which I have always complained.

But you go on to state—

"But the judgment upon the sermon was only the first stage of the proceedings. The Vice-Chancellor having now to consider the question as it respected *the writer*, could not forget that a writer's meaning might be misapprehended, or his expressions admit of qualification or correction, and even if in themselves censurable, might be no proof that the author entertained 'unsound opinions.' For the purpose of preventing such misapprehensions, therefore, he entered into communication with Dr. Pusey in the interval between the delivery of the judgment upon the sermon (May 27) and the sentence issuing against the preacher (June 2.)"

You add, "he sent to Dr. Pusey, by his most intimate friend, written papers, stating *the specific objections* taken to his discourse, and giving him opportunity to disclaim any meaning improperly attached to his expressions, and to declare his adherence to those parts of our Articles and formularies with which, under such imputed meanings, his expressions had appeared to be at variance."

With respect to this, it is my duty to state explicitly that the communications made to me after my sermon had been condemned were expressly declared by the Vice Chancellor to have been made *with a view to recantation, not to explanation*. The only offers made to me were to sign, in the very words, certain complex doctrinal statements (drawn up by the Vice Chancellor, with your assistance,) which were meant as a recantation, or directly to recant. In refusing these statements in part I explained why I did so, and indeed I endeavored to force an *ex post facto* hearing; but my explanations, even if there had been any disposition to receive them, were necessarily inadequate, since, in part, I did not understand the meaning of the document which I was required to sign, and this meaning was never made known to me. So far from thinking it right to receive any explanation, the late Vice Chancellor expressly objected to the answers which I made in refusing to recant that "they were, at most, *qualifications* of the language of my sermon," and even implied that recantation itself would not meet the whole case.

The late Vice Chancellor having himself deliberately stated to me his own view of what passed, nothing more remains necessary for my vindication from the charge of disingenuousness implied in your letter, than that I should publish the following letter, which I received from Dr. Wynter at the time of the transaction, (June 3, 1843,) in reply to one from myself, of which I have no copy, and of which, with my other papers and notes, he subsequently thought it necessary to refuse me even the sight.

Yours humbly, E. B. PUSEY.
Brighton, January 8.

(Copy) *St. John's College, Sat. Evening.*

My Dear Dr. Pusey,—I do not at all press upon you the adoption of the words which I proposed to-day. If any body were likely to draw from them the inference you suggest, they ought to be avoided. You state your impression as to what has passed between us—allow me to state mine.

When the decision as to the sermon was pronounced, it remained for me to select one of the two courses prescribed by the statute. To suspension I had the greatest aversion, without, at least, giving you the opportunity of showing whether you could recant. With this view, and in order to spare you from being brought before the tribunal which had given judgment upon the sermon, merely to say that you would not recant, I endeavored, with the help of the Provost of Oriel, to frame a document, to which, if you had assented, nothing would have remained but some formal proceeding in accordance with it. But this you did not do. You proposed modifications, and you excepted against a word which was of considerable importance, as being an indication of particular opinions. You also objected to adopting words which did not occur in the formularies of the Church—an objection which I did not consider valid, because having in your sermon raised a suspicion that you held something contrary to what the Church held, it would not have been possible to allay such a suspicion by confining yourself simply to the language of the formularies. You also requested that if you were called upon to recant, you should have the very words of the sermon put before you for that purpose, as the statute (I admit) enjoins. Seeing then that you could not adopt the paper first proposed to you, I next endeavored to ascertain whether you would be likely to *recant* the very words of the sermon, and for this purpose passages were selected as a specimen of what might be required under that head; but to these also you made objections, and the utmost that could be said of the statements which Dr. Jelf took down from your mouth was, that they were qualifications of the language of the sermon. These two attempts to bring about a recantation having substantially failed, and it being strongly impressed on my mind, that, besides particular objections, an exception had been taken to the general tenor of the sermon, which, of course, no recantation could touch, I at length made up my mind that no course remained but to proceed to what I felt to be a very severe measure, but, nevertheless, the only alternative, namely, suspension. This is my version of what has passed, and if it differs materially from yours, it is because, as a matter of necessity, it was entrusted to a third person, who, however friendly to both of us, and admirably qualified for a peacemaker, could not exactly put himself in the place of either.

With regard to my having consulted the Provost of Oriel, I feel satisfied that when Dr. Jelf returns, this can be explained to you without any imputation upon my good faith.

In conclusion, I leave you at liberty, as I shall feel myself to be, to say that "certain private communications were made from me to you without leading to any mutually satisfactory result," and that secresy is imposed upon you as to the nature of those communications.

I shall also consider you at liberty to publish your account of what has passed, if any reports of their nature affecting your character for truth, traceable to an authentic source, shall be circulated. Believe me to remain, yours very faithfully,

— P. WYNTER.

TO THE REV. DR. PUSEY.

Oriel College, Jan. 10, 1845.

My Dear Dr. Pusey,—My paper of this morning has supplied me with a copy of a letter which, I am concerned to find, you have thought it necessary to address to me through the medium of the public journals, in which you complain that my letter of December 31st, to the Bishop of Exeter, will give a mistaken impression of the facts which it reports, and implies a charge against yourself which has given you pain.

Certainly it was not my intention to do anything of the kind. My letter was written simply in self-defence. It was with great reluctance, from the regard I had long entertained towards you, that I had originally found myself obliged, by my official position, to bear any part in the transaction alluded to; and when it was considered necessary to publish some account of the proceedings in the case, so far as was requisite for the vindication of the persons with whom I was associated, I anxiously endeavored, as I mentioned to you some days since in private, so to word my letter, as, if possible, not to cause you pain, or appear to throw imputations on your conduct.

The letter of June 3d, 1843, from the late Vice Chancellor, which you have printed, I am not aware that I ever saw, until he showed a copy of it to me yesterday, in consequence of your having informed him that you had thought proper to make it public. It is, therefore, an independent account of the transaction, and written at the time; but I do not perceive that it differs substantially from mine. The Vice Chancellor, indeed, enters into some particulars to which I had no occasion to advert; and he does not refer to the latter and quotations with which, as I mentioned, you had very properly prefaced and accompanied your sermon as it was conveyed to the judges. Yet, when I mentioned this, I readily admitted, what, indeed has never been denied, that neither before nor after the judgment upon the written sermon, had you a *hearing* either in the literal sense of the word, or in the sense which I presume you intend, for the purpose of maintaining and defending your own positions. We only trusted that you had been heard substantially, and according to those principles of equity which we all alike acknowledge.

But you conceive that there is a material variation between the two accounts, where the one speaks only of recantation, and appears to exclude qualifications of your language, whereas my letter speaks of your having opportunity offered to you to disclaim whatever meanings might have been improperly imputed to your expressions, and represents the Vice Chancellor as desirous to receive qualifications or corrections of your words. He only speaks, I apprehend, of not having been satisfied with those particular qualifications which you were reported to him as being ready to offer, and this with reference only to the second paper sent to you, of which I had no need to speak particularly; and, again, it is evident to those who are acquainted with the statute, that his letter especially refers to the statutable word "Recantation," whereas with a copy of the first paper lying before me, (to which I have also referred to-day,) I described it more correctly, according to its real import and actual form, as giving the writer "opportunity to disclaim any meaning improperly attached to his expressions, and to declare his adherence to those parts of our articles and formularies with which under such imputed meanings, his expressions had appeared to be at variance."

Yet in either case, whether we are to speak of recantation or disavowal, it will be apparent that the *specific objections* taken to your discourse, and the particular expressions more especially complained of, must have been committed to your consideration, or there would have been nothing to be recanted or disclaimed. In our respective impressions, however, of the papers submitted to you, we cannot of course be expected to agree. That they were misunderstood is evident from what you state, and is to be regretted; but to discuss them further in a newspaper you will surely agree with me would be most improper; and indeed it is now too late to discuss them at all. But I am entitled to speak of what I cannot but know, their *design and intention*. That they were not satisfactory to you, indeed, I have already stated; expressing, at the same time, my regret, that endeavors intended in equity and sincerity to do you justice, should have failed.

Let me add that, as this is the first occasion on which we have corresponded in public, so I earnestly hope it may be the last. On the present subject at least, any further correspondence must be worse than useless. Do me the justice to believe, what I have already stated to you privately, that I have no desire to assail you, or in any way to reflect upon your conduct. My feelings are quite of another kind. And I would rather take advantage of this opportunity (sincerely reluctant as I have been to recur to this painful subject) to state thus publicly, that notwithstanding our very serious disagreements in opinion, I have never ceased to appreciate your many amiable qualities; and I remain always, my dear Dr. Pusey, your sincere friend.

EDWARD HAWKINS.

The Rev. Dr. Pusey.

To Correspondents.

Received "Index," "Unus, No. IV." an obituary of Mr. Kirkland; a reply of Mr. Hooker to "S." "M. K." "Sincere Inquirer," "Scrutator," "B. C." "***," "J." with an enclosed review. "A Country Parson," and "Caritas."

THE CROSS OF CHRIST, *or Meditations on the Death and Passion of our Blessed Lord and Saviour. By* WALTER FARQUHAR HOOK, D.D., *Vicar of Leeds.* (D. Appleton & Co, New York, and G. S. Appleton, Philadelphia.)

This is a devotional work of great excellence, which we hope will find a place in every family. The Meditations are from Bonaventure, A Kempis, Aquinas, Quesnel, Andrewes, Taylor, Hall, Newman, and other lights of the Church living and departed.

CHANTS OF THE PROTESTANT EPISCOPAL CHURCH, &c. &c., by CHARLES JARVIS, (E. Ferrett & Co., Philadelphia,) is a publication which we cannot commend. Ecclesiastical Music, that most important branch of Christian worship, has been sufficiently secularized without having to take this additional downward step.

DUNIGAN'S BIBLE, Parts 23 and 24, are before us, completing this neat edition, which, to some minds, may obviate the charge of hostility to circulation of Scripture often brought against Roman Catholics. However this may be, we are glad to see so good an issue of a not generally known translation so well completed, and compliment the publisher on the regularity and typographical accuracy of his issues.

Harper & Brothers have got out in excellent style an edition of the Prayer Book adopted as a standard by the last General Convention. Of course it challenges, and well deserves the favor of Churchmen, and we are well pleased to see a book so dear to us all in a guise which all may be proud to commend.

TAYLOR'S MANUAL OF HISTORY, edited by Dr. Henry, (Appletons,) is a large and well arranged volume, much superior to the Rollins and Russels, which, till lately, were the only introductions to historical research. The labors of the editor seem to have been confined to appending a chapter on the history of the United States: we wish that a few notes could have been added to those portions in the body of the work where the author's rationalizing temper has led him into unsafe speculations. Though professing to avoid moral and political reflections, it is curious to see how his whole account of the Papacy is a theory of its existence and extension. Of course, coming from Dublin, the work is not such in relation to the Church as we can fairly commend. The philosophizing is of that grasping kind which would establish a jurisdiction over all things human or divine, ecclesiastical or civil, and account for each, and show why each is so, and cannot be otherwise, as confidingly in one case as another. We wish that the author had let the Church alone, (or given mere details,) and lavished his doubts on other parts of the work, for example, on the early Roman History, where a clear statement of the difficulties which have of late years been discovered in the obscure era of the Roman kings and following ages, would have been of infinite service to tyros in history; much more we venture to say than all the balancing on Hildebrand's character. If Mr. Taylor had trusted Livy less, and the Church more, we would like his book better. But these quasi-doubts by no means prevent us from joining in the judgment expressed in the American preface, that "no work is better adapted to the purposes of public instruction," nor from expressing our sense of the obligations under which the editor has laid the community by this new addition to his former valuable labors in behalf of sound and enlightened education.

Missionary Intelligence.

The Right Rev. G. W. Freeman, D.D., has left Newcastle, Delaware, for New Orleans, *en route* to Texas, in which country he intends to make a hasty visitation before proceeding to Arkansas. He hopes to be in New Orleans by the first of March, and to return there again early in April, till which time all letters to him may be directed to that place; after that to Little Rock, Arkansas, until further notice.

We would also inform the friends of that Mission, that any packages of books, &c., intended for distribution by the Bishop in that region, may be addressed to the care of Messrs. Kennett & Dix, New Orleans, to be forwarded thence to Little Rock, to Mr. L. Reardon.—*Spirit of Missions.*

The Treasurer has thought it advisable to send the Missionaries a check for their salaries, for the quarter ending January, 1845. Although this has almost exhausted the Treasury, it is confidently believed that the friends of Domestic Missions will enable the Committee to meet, as promptly, the salaries of the ensuing three months, which become due on the first of April.—*Ib.*

CHANGES.—*Delaware.*—The Bishop has appointed the Rev. J. A. Childs to the stations of Lewes, St. George's Chapel, and Dagsboro', from January 1st, 1845.

Kentucky.—The Bishop has appointed the Rev. W. D. Harlow to the vacant station of Elizabethtown, from February 1st, 1845.

Illinois.—The station of Springfield having become self-supporting, the Rev. Mr. Dresser's name is withdrawn from the list of Missionaries in that diocese.

Michigan.—The Rev. R. G. Cox has resigned the station at Battle Creek since November last.

Missouri.—The Bishop has appointed the Rev. C. S. Hedges to the station of Jefferson City, the Rev. W. Benton having been unavoidably detained in this city. Mr. H. entered upon his duties there in December, 1844.—*Ib.*

Died.

At Newburgh, Orange county, February 7th, Mr. JULIUS HALE, in the 35th year of his age.

Although never a candidate for orders, the ardent aspirations of the deceased were for many years directed to the sacred ministry, till the continuance of feeble health compelled him reluctantly to abandon his hope of entering that office, in which, it is believed, his many Christian virtues, his manly though unobtrusive piety, his well-grounded Churchmanship, and his earnest but well-tempered zeal, would have made him useful.

Notwithstanding he was smitten with a most painful and unusual sickness, it pleased his Heavenly Father to illumine his death bed with an unwonted glory, and those virtues, which in his life his humility had in some degree concealed, shone forth upon his dying bed with a clear and steady lustre that deprived the death scene of its terrors and reproved the grief of the survivors.

It will be gratifying to his former associates and friends, (many of whom are now clergymen in different and distant parts of the country,) to know that Mr. Hale's trust in Christ and His mercy was ever undiminished. His love for the Church was filial. Her prayers and offices afforded him in his last illness, the most substantial comfort, and drew from him the warmest expressions of gratitude and thankfulness. Not long before his death, he said with much earnestness, that if the extremity of pain should deprive him of his reason, he wished it distinctly understood that he died "in the full faith of the Holy Catholic Church."

On Tuesday, the 25th ult., at his residence Bemis Heights, Saratoga county, EDWARD DUNSCOMB, formerly of this city, in the 53d year of his age. His remains were interred in the family vault in Trinity Church, New York.

On Thursday, the 13th ult., ANNA, second daughter of the Rev. T. T. Castleman, of Staunton, Va., in the 5th year of her age.

On Wednesday, January 15th, Mrs. HARRIET W., wife of Rev. Thomas J. Davis, in the 32d year of her age.

In Zanesville, Ohio, in the 38th year of her age, Mrs. MARY B. SMALLWOOD, wife of the Rev. W. Smallwood of that place, and daughter of the late Col. Brearley, of N. J.

In Bridgewater, N. Y., 3d ult., Mrs. MARINA BURGESS, wife of the Rev. Nathan B. Burgess, aged 65 years.

Calendar.

March.

9. Fifth Sunday in Lent.
16. Sunday next before Easter.
17. Monday before Easter.
18. Tuesday before Easter.
19. Wednesday before Easter.
20. Thursday before Easter.
21. GOOD FRIDAY.
22. Easter-Even.
23. EASTER DAY.
24. Monday in Easter Week.
25. Tuesday in Easter Week, and The Annunciation of the Blessed Virgin Mary.
30. First Sunday after Easter.

April.

6. Second Sunday after Easter.
13. Third Sunday after Easter.
20. Fourth Sunday after Easter.
25. St. Mark the Evangelist.
27. Fifth Sunday after Easter, or Rogation Sunday.
28.
29. } Rogation Days.
30.

Notices.

☞ The Rev. HENRY J. WHITEHOUSE, D.D., Rector St. Thomas' Church, will preach to the YOUNG, in the Mission Church of the Epiphany, in Stanton st., between Essex and Norfolk sts., on Sunday evening next. Service to commence at 7½ o'clock.

N. B.—The usual Missionary Collection will be made. March 8.

☞ CHRIST CHURCH, Anthony street, (Rev. Dr. Lyell, Rector,) is open for Divine Service every Sunday evening. Service to commence at half past 7½ o'clock. Sunday evening, March 9, Sermon by Rev. FRANCIS VINTON, of Brooklyn. March 8.

☞ The church of the Redemption, Sixth street, between Second and Third Avenues, is open for Divine service on Sunday evenings at 7½ o'clock. March 8.

ST. CLEMENT'S CHURCH, Amity street, will be open for Divine Service every Sunday evening during Lent. Service to commence at half past 7 o'clock. M. 8.

ALL SAINTS' CHURCH, will be opened for Divine Service on SUNDAY EVENINGS during LENT, at half past seven o'clock. March 8.

PROTESTANT EPISCOPAL CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.——A regular Monthly meeting of the Board of Managers of this Society will be held in the Sunday School Room of St. Clement's Church, on Monday evening next, the 10th inst., at half past seven o'clock. GEO. H. BELL, Rec. Sec'y.

SEAMEN'S CHURCH.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M.

B. C. C. PARKER,
Fe.b 1845. 296 East Broadway.

ST. SIMON'S CHURCH, *Houston street, between Pitt and Ridge streets.*—The services are regularly held every Sunday at half past 10 o'clock in the morning, and at 7 o'clock in the evening. Sunday School at 9, A. M. and at 2, P. M.

C. F. CRUSE,
Feb. 1845. 21 First Avenue.

Acknowledgments.

DOMESTIC MISSIONS.—Since his acknowledgment of the 26th February, the Treasurer has received the following contributions:

From Quarterly collection in St John's ch, Delhi, per Rev G Waters, $8; Grace ch, Camden, S C, Rev F B Lee, $12 70; through E Wilcox, Esq, R A in Phil, S S St Andrew's ch, Wilmington, Del, half, $8 50; St John's ch, Huntington, Pa, $2; a clergyman's wife, half, $1; St James's ch, Lancaster, Pa, additional to the appeal, $27 40; Mrs Sarah Thompson, Coolsworth, Va, half, $2—$40 90; collection at Jubilee College, Feb 16, per Bishop Chase, $29 31; from Trinity parish, Woodbridge, Ct, by the rector, one half, $2; from St James's parish, New Haven, Westville, Ct, by the rector, one half, $1 50; from a friend to Domestic Missions, through the same, $2 50; from two ladies of St James's parish, Westville, Ct, a box of jewelry, &c, one half of the avails, $32 50. Total, $109 41.

THOMAS N. STANFORD, Treasurer,
March 5, 1845. 139 Broadway, New York.

FOREIGN MISSIONS.—The Treasurer of the Foreign Committee since his report of the 26th ult, has received the following sums:

From St John's ch, Elizabethtown, N J, for the education of Thomas Bradbury Chandler, Africa, $20; do, for China, $13 85; ladies' Sewing Society, Savannah, Ga, for Africa, $52; S school, St Andrew's ch, Wilmington, Del, half, $8 50; St Gabriel's ch, Douglassville, Pa, $3 19; sixth annual payment of the Female Bible class of St Paul's ch, Phil, for the education of Helen S May and Samuel A McCoskry, under charge of Rev Dr Savage, Africa, $40; a clergyman's wife, half, $1; Mrs Sarah Thompson Coalsworth, Va, half, $2; infant school of St Mary's ch, Hamiltonville, West Phila, for the benefit of S schools in China, $1; for do do, Africa, $1; St John's ch, Concord, for education of boy in China, per Rev B S Huntington, rector, $25; collection at St Peter's ch, Berkley, N J, $5 25; G W Taylor, Treasurer of Committee of Appropriation, St Andrew's ch, Phil, for China, $3; for Africa, $107 49—$110 49; February collection of St Stephen's ch, Wilkesbarre, Pa, $11 50; the Rev Dr May, rector, teachers and scholars of St Stephen's ch, Wilkesbarre, to complete 3d annual payment of $80 for the education of a beneficiary in Athens, per Rev Mr Claxton, $55—all through E Wilcox, Esq, R A, Phil, $262 93; Christ ch, Poughkeepsie, per Rev Dr Reed, $30; per H Trescott, Esq, R A, Charleston, S C, Monthly Missionary Lecture, St Stephen's ch, Charleston, $4 12; St Bartholomew's parish, per Rev J H Fowles, for a child in China, $25; W O Prentiss of St Bartholomew's parish, for a child in China, $25; S school of do, for do, $19; Rev Charles E Leverett, for Africa, $25; church at Claremont, general, $10; offerings of All Saints' ch, Waccamaw, for Africa, $5; Francis M Wiston, for Africa, $25; St John's ch, St John's Island, for China, $2; do, do, general, $4 50; offerings of Christ ch, Greenville, $25 55; Mrs Andrew Johnston, of St Peter's ch, for Rev Mr Gillett's Mission, Texas, $5; do, general, $10. Total, $564 95.

J. SMYTH ROGERS, Treasurer,
New York, March 5, 1845. 57 Wall-st.

CITY MISSION.—The Treasurer of the N Y P E City Mission Society acknowledges the receipt of the following sums, since January 1st:—

From Christ ch, $14 28; Frederick Brunson, $20; David Hadden, $41; D H Hoyt, $25; A U Strong, $3; St Bartholomew's ch, $61 04; Wm Douglass, $50; E W Laight, $10; Mrs Dutilh, $10; E G Faile, $25; J N Perkins, $5; G F Allen, $5; Mrs J Sheafe, $20; Jno F Sheafe, $20; Grace ch, $238. Total, $527 32.

LEWIS PHILLIPS, Treasurer,
March 5, 1845. No. 54 Wall street.

Contributions to Protestant Episcopal Church Missionary Society for Seamen from 1st August, 1844, to this date:—

From John V Cox, $1; per J V Cox, 4; C Cawille, 2; J Bluxmer, 1; N J Elliot, 1; Mr Hunter, 1; Wm Curry, 3; C C Hatch, 1; F Tracy, 10; Thos Carter, 5; Bishop Onderdonk, 2; G H Bell, 3; per W Romaine, 2 75; cash, 1 50; L W Hoffman, 10; per T P Cummings, 3 75; C Ely, 1; C Congdon, 1; John Snowden, 1; John Night, 1; A H Euen, 1; Christ ch, Brooklyn, 20; per John Snowden, 3; Mr Sill, 3; Dr Cock, 5; A N Smith, 2; H Meigs, 5; L Bayard, 1; S N Titus, 2; S D Denison, 1; W A Smith, jr, 2; F Many, 1; collected in boxes at Floating church, to date, 32 41; from monthly offerings of St Mark's ch in the Bowery, 8; C W Carmer, 10; collection in St Paul's chapel, 96 13; collection in St John's church, Brooklyn, 64 75; J F DePeyster, 10; H Fisher, 1 50; H H Butterworth, 1; from an officer in the Navy, friend to Seamen's ch, 5; B A Mumford, 1; Mr Gillilan, 1; G Flemming, 1; W Rutherford, 1; Fred Sill, 1; W Romaine, 1; Dr Sabine, 1; G Anthon, 1; J Van Rensselaer, 1; J Ward, 3; J S Carpender, 1; cash, 2; Miss E Terrill, 5; collection in St Luke's ch, 58 48; collection in St Stephen's ch, 37 67; R D Van Wagenan, 5; R Sill, 1; Geo Tomes, 2; collection in Emmanuel ch, Brooklyn, 48 76; from a lady of All Saints' ch, per Rev Mr Parker, 1; from Young Men's Association of Dr Stone's ch, Brooklyn, 30; Geo T Fox, jr, England, per J R Van Rensselaer, 25; collection in Calvary ch, per Rev Mr Southard, 70 30; W R Hitchcock, 3; J W Dominick, 5; W Nelson, 5; cash, 3; Jno H Williams, 5; W N Seymour, 10; J W Dominick, jr, 1; J M Kupfer, 2; W H Crossman, 1; T P Cummings, 5; collection in Calvary church, Brooklyn, 40 70; cash, 2; collection in St Peter's ch, per Rev Dr Smith, 36 53; from monthly offerings of St Mark's ch in the Bowery, 15 50; collection in St Thomas's ch, 99 80; from a lady of St Stephen's ch, 5; collection in St Bartholomew's ch, 72 03; from Sunday school children of St James's ch, Philadelphia, 5 25; collection in All Saints' ch, 50; collected in boxes of Floating ch, to date, 35 63; from crew of ship Great Britain, 9 12.

B. S. THOMAS, Treasurer,
March 5, 1845. 23 William street.

The Society are several hundred dollars in debt, mostly the salary of their Missionary, and they earnestly request the Church to come forward and relieve them, and sustain a work that all feel is doing so much good.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sums, viz:—

From church at M A, $2; I K E, donation, $1.

Annual subscribers.—From Mrs H Haight, $2; Miss M Duffie, $2; Mrs Henry Chauncey, $2; Mr Wm H Beare, $2. Total amount, $11.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, March 5, 1845.

For sale, the Standard Edition of the Prayer Book, octavo, in sheets, and variety of binding; also the folio edition for the Desk.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sums:—

From church at M A, $2.

Annual subscribers.—From Mrs H Haight, $1; Miss M Duffie, $1; William H Beare, $1. Total amount, $5.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, March 5, 1845.

LONG ISLAND MISSION.—The Treasurer acknowledges the receipt of the following sums:—

From St John's ch, Brooklyn, (inclusive of remittance,) $46; St Mark's ch, Williamsbnrg, $7 17; St Mary's ch, East Brooklyn, $3; St Paul's ch, Flatbush, $18. Total, $74 17.

Further contributions to be left with
DAVID GARDINER, Treasurer,
March 3, 1845. 30 Johnson street, Brooklyn.

FOR THE POOR.

The subscriber, Missionary of the Church of the Holy Evangelists, gratefully acknowledges the receipt of the following donation for the poor:

From a member of Trinity parish, by the hands of Mr Sparks, a bundle of garments for little girls.

Further donations are much needed, and will be thankfully received, if left with Stanford & Swords, 139 Broadway; Thomas C. Butler, Esq., Church Depository, 20 John street; James A. Sparks, Esq., 161 Fulton street; or with the Missionary,

BENJ. EVANS, 23 Hamilton street.
New York, March 5, 1845.

MISSION CHURCH OF THE EPIPHANY.—The subscriber gratefully acknowledges the receipt of the following donation, for the benefit of the poor:

By Thomas C Butler, Esq, from an unknown friend, $1, and a bundle of clothing.

LOT JONES, 192 Allen-st.

N. B. Further donations will be thankfully received, They may be left with Messrs. Stanford & Swords, 139 Broadway; Thomas C Butler, Esq, Church Depository, 20 John street; James A Sparks, Esq, 161 Fulton street; or with the Missionary, 192 Allen street.

March 5, 1845.

THE TRUE CATHOLIC.—The subscribers to the True Catholic are informed, that they will receive the March number, as they will future numbers, by calling on the Agent J. A. SPARKS, at this office (No. 161 Fulton street, opposite St. Paul's.)—This arrangement is made to avoid irregularity and save postage. March 8.

Published this day.

PUBLIC PRAYER AND FREQUENT COMMUNION, by the Rt. Rev. Bishop Beveridge. Also just published, Bishop Beveridge's Sermons; Enter into thy Closet; Journals of General Convention, 1844, &c. &c.

J. A. SPARKS,
Churchman's Bookstore, 161 Fulton st.,
March 8. opposite St. Paul's.

Will be published on Saturday.

THE VERDICT UNSEALED. Being a review of the Testimony in the Case of the Bishop of New York. Price 12½ cents.

Now READY—An Appeal from the Sentence on behalf of the Diocese. By JUSTICE. Price 12½ cts.

Jay's Pamphlet Reviewed. Second Edition. Price 6¼ cts.

H. M. ONDERDONK,
March 8. 25 John st.

CHURCHMAN'S LIBRARY.—The 3d No. of the 2d volume, for March, 1845, of this periodical, is now out, containing in conclusion "A Visit to the East, by the Rev. Henry Formby, M.A., and in part Sermons, by Henry Edward Manning, M.A., Archdeacon of Chichester.

The work is published monthly at $2 a year in advance to mail subscribers, or 6 copies for ten dollars. City subscribers $2 25, delivered.

J. R. DUNHAM, Publisher.

Subscriptions received by J. A. Sparks, 161 Fulton; A. V. Blake, 77 do.; H. M. Onderdonk, 24 John st.
New York, March 8, 1845.

CHURCH MUSIC AND WORKS ON, recently imported by D. APPLETON & Co., 200 Broadway.

Cathedral Chants of the 16th, 17th and 18th centuries, 1v 4to, edited by E F Rimbault, $5.

Choral Service of Westminster Abbey, edited by E F Rimbault, 1v 8vo $1 50.

Order of Chanting the Cathedral Service, by Edward Lowe, A D 1664, edited by Rimbault, 1v 8vo $1 50.

On the Choral Service of the Anglo Saxon Church, 1v $1 25.

The English Cathedral Service, its glory—its decline and its designed extinction, 1v 8vo $1.

Chanting Simplified; in an arrangement of the Canticles, &c. of the Church, 12mo, 75 cts.

On the Choral Service of the English Church, by Rev. John Jebb, A M, 1v 8vo, $4 50.

The Psalter; with appropriate Tunes set in four parts, edited by John Hullah, 4v 12mo, neatly bound, $8.

The Psalms; with the Canticles and Hymns of the Church for Morning and Evening Service, set to appropriate Chants for four voices, edited by John Hullah, 1v large 8vo $5.

Sacred Music; selected from the Compositions of Tye, Tallis, Ravenscroft, &c. and adapted to the Book of Psalms, $3 75.

Simple Psalmody, consisting of tunes adapted to the Psalms, edited by Thomas Buckley, 1v 8v $1.

Part Music for Saprano, Alto, Tenor and Bass, Sacred and Secular, edited by J Hullah, 2v 8vo $4 50.

Grammar of Vocal Music, by J Hullah, 1v 8vo $2 75.

On the Importance of Church Music, by Rev J Cooper, 25 cts.

The Canticles of the Prayer Book, with the Gregorian Tones adapted, 12½ cts.

The Choral Service of the Parish Church of Leeds, at the Daily Prayer and Litany, edited by James Hill, 75 cts. March 8.

THE CROSS OF CHRIST.—D. APPLETON & Co. have this day published,

THE CROSS OF CHRIST; or, Meditation on the Death and Passion of our Blessed Lord and Saviour. Edited by Walter F. Hook, D.D. Vicar of Leeds—One vol. 16mo.

The above manual of devotion was first made for private use and without a view to publication. Its contents consist of extracts from Holy Scripture, and the writings of eminent divines—including Bishop Andrewes, Bishop Hall, Bishop Wilson, Bishop Jeremy Taylor, Bishop Horseley, Dr. Sutton, St. Augustine, St. Bonaventure, Thomas a Kempis, Richard Hooker, and others of more recent times.

It will be found admirably adapted as a guide in times of retirement and sickness. March 8.

STANDARD EDITION OF THE PRAYER BOOK.—The New York Bible and Common Prayer Book Society have for sale, the Standard edition of the Book of Common Prayer, octavo, in sheets and variety of binding.

Also, their elegant Folio and Quarto edition of the Prayer Book for the Desk, in sheets, and various bindings. Church Depository, 20 John street,

March 1. THOS. C. BUTLER, Agent.

A PEW IN ST. PAUL'S CHURCH.—For sale Pew No. 98 North Aisle, in St. Paul's Chapel. Apply to the Sexton or at this office. March 1—2t$

NOTICE.—A young lady thoroughly qualified to teach Music on the Piano Forte wishes a situation as Teacher in a Seminary or family the coming spring. She has had considerable experience in teaching, and will furnish the most satisfactory testimonials as to qualifications, &c. A situation in the Middle or Eastern States preferred. Address (post paid) A. W., Dobbs Ferry, Westchester co., N. Y.

Feb. 22—3t$

From the English Churchman.

Proposed New Test at Oxford.

If we had simply to express an opinion, whether some of the passages selected from Mr. Ward's book were in opposition to the doctrines of the English Church, there could be little difficulty in deciding. But we are required to declare our opinion that he, "the said William George Ward," has acted *utterly inconsistent with good faith.* He is to be condemned, not only for heterodoxy, but moral delinquency; whereas the whole tone of Mr. Ward's book is manifestly that of an honest though prejudiced man. We have also to declare our belief, that *all* the passages selected by the Hebdomadal Board are utterly inconsistent with the Articles of Religion of the Church of England; and farther, that the fit punishment for the publication of such opinions is—not that Mr. Ward be deprived of ministerial functions in the Church—but that he be deprived of the degrees of Bachelor and Master of *Arts*, formerly bestowed on him for his acquirements. This is obviously a penal measure, and must be construed strictly. It is not enough that we have a general feeling that some serious notice ought to be taken of Mr. Ward's book; that would not justify us in voting for the resolutions proposed; but we must be satisfied that the resolution concerning Mr. Ward is strictly true, and his condemnation just. If we have any doubt, the accused must have the benefit of that doubt.

The difficulty is much increased by the known fact, that men of opposite opinions to Mr. Ward, and belonging to the University, are not called to account for heterodoxy and apparent dishonesty, which certainly equals, if it does not far exceed, that of Mr. Ward. I allude principally to those persons who deny the doctrine of Baptismal Regeneration, and have published opinions to that effect, and yet continually administer the sacrament of baptism in the form contained in the Prayer-book. As what I am writing may be read by some with whom these questions are not familiar, I would simply ask them to read the baptismal-service in the Book of Common Prayer, and then say whether it is possible that greater apparent dishonesty can be conceived than for one who denies Baptismal Regeneration to perform that service. Can there be any comparison between the dishonesty of one who twice or thrice in his life signs Articles which he takes in a different sense from other people, and one who, every week perhaps, officiates in a service which is point-blank contradictory to his real sentiments? And yet I am far from accusing such persons of wilful personal dishonesty, because I well know the deceivableness of the human heart and the power of prejudice. Still, since Mr. Ward's opinions are not more contrary to the language of the Articles than the opinions of the other party to that of the baptismal-service, it seems unfair to declare the one party guilty of dishonesty, and to acquit or pass over the other.

On a former occasion much exception was justly taken to the mode of proceeding against one who was accused of preaching erroneous doctrine in the University pulpit. He was summoned before a knot of the Vice-Chancellor's friends; the opinions objected to were not even set before him, and he was condemned without a hearing. On the present occasion no such objections can be raised. The proceedings appear to be fair and open, ample notice is afforded for the different members of Convocation to give the subject mature consideration; the specific charges are alleged; and opportunity will be given to Mr. Ward to make his defence. He will have no reason to complain that he has not a fair trial.

I cannot, however, think that the same fairness is shown in what, after all, is of far greater importance than the censure or acquittal of an individual, namely, *the taking this opportunity of excitement to propose a general statute which will be, perhaps, very extensive in its application, and effect a fundamental change in the practice of the University.* Many persons feel indignant at Mr. Ward's book, and will flock to Oxford with a determination to vote for his condemnation. What I complain of is, that advantage is taken of this occasion to propose a statute which, with the semblance of providing against similar heterodoxy in any member of the University in future, does in reality furnish an instrument which may effect the most sweeping changes and do incalculable mischief. It is to be proposed to the Convocation to give the Vice-Chancellor power not only to tender the Articles for subscription to any member of the University at his option, (a power which he now possesses,) but to require from each subscriber a declaration, before subscription, *that he subscribes the Articles in the sense in which they were first published, and in which they are now proposed by the University;* and on his refusal to make this declaration, he is to be expelled from the University.

If this statute should by any possibility pass, an instrument of enormous power is placed in the hands of each successive Vice-Chancellor. It is impossible to say to what extent this new power may be exercised. He may proceed the next day to all the heads of houses, the professors and tutors, and if any one declines to make the declaration, he may deprive him of the office which he has held with honor for half his life. If a proctor ventures to oppose him, he may propose the test to him also; in short, he may offer the same test to any member of the University, from the Duke of Wellington himself, or any one of the bishops—even the Bishop of Oxford—down to the poorest curate or undergraduate. * * *

Supposing, then, the test to be administered by a High-Church Vice-Chancellor, as representative of the University, he may have it in his power to expel all the Evangelicals from the University; or, on the other hand, an Evangelical Vice-Chancellor may inflict the same punishment on all the High Churchmen. You cannot tell, in short, whom this sweeping and arbitrary statute will affect, or to what uses it may be applied. It may prove a stumbling-block to thousands. Men are of different temperaments. Some are bold and straightforward, and will take the test without hesitation, even though they may not be quite certain what were the opinions of the first publishers of the Articles, or of the existing Vice-Chancellor. Others are of scrupulous and tender conscience, and will either take it doubtingly, and so incur guilt, or refuse it altogether, when there is no occasion for them to do so. There is no single member of the University whom it may not effect under successive Vice-Chancellors. It may be so applied as to expel from the University the most learned, the most pious and holy of its members: it may exclude from degrees, and consequently from office in the Church, the most zealous and devoted of her rising members; and what can be conceived so inexpedient and suicidal, in the present state of the Church, as thus to drain from it all the young blood that is likely to give it life and energy?

But it will be said, the young men are most of them Romanisers? I answer, if they are only *Romanisers*, and not *Romanists*, you will do ill to expel them. Let a clear distinction be made between what is Romanism, and what is no more than a pardonable, and even commendable, wish for some things which are to be found in the Churches of the Romish communion. Surely we may see our own defects, and lament them, and wish to remedy them, without a thought of disloyalty to our own Church. What we really want are, men who shall revive a reverence for holy things, who shall give a tone of reality to our services, who shall regard their office with enthusiasm, and introduce a spirit of obedience and self-denial. All this is required to counterbalance the opposite tendencies which still lamentably preponderate. * * * * * * * *

What the Church requires is peace, which shall give scope for the extension of her labors and development of her energies, so that they shall be again co-extensive with the wants of the people. But this statute is evidently the commencement of a *bellum internecinum*—a war of extermination. It is a measure which may, and probably will, at once cut off half the rising young men in the Church, or, what is worse, will make them hypocrites. When the Church scarcely knows where to find instruments for her work, this statute will still further reduce her numbers, partly by actual excision, partly by deterring the young men of our public schools from entering the University.

One can scarcely believe that this ill-advised measure is a plan of retaliation by the Vice-Chancellor on those who endeavored to exclude him from the succession to the office! Yet, *if it be not, it proves a degree of forethought in the promoters of that attempt, which goes far to justify them in making it*, in the hope that they might by any means save themselves from the domination of one whom they knew to be so inveterate an enemy. Much as I, in common with many others, blamed the attempt when it was made, *yet certainly the result furnishes a very plausible justification for those who made it.—Suggestions on the New Statute to be proposed in the University of Oxford: by W. Gresley, M. A. Prebendary of Lichfield.*

Mr. Ward's Ideal of a Christian Church.

* * * But though we quit at this place the general discussion of Mr. Ward's book, we cannot put out of our view the disturbing effects which it is calculated to produce in various quarters: partly by whetting the appetite of men on all sides for violent measures—partly, as experience shows reason to augur, by giving a shock, especially among the young and uninformed, to the religious profession and belief of the ordinary members of the Church. With a view to the mitigation of this latter evil, we are prepared to contend that even those who may be influenced more or less by the sympathies which Mr. Ward has avowed for Romish opinions, and by his antipathy to the proceedings taken at the Reformation, are in no degree thereby released from their obligation to continue in the communion of the Church. If their private judgment prefers the religious system of the Church of Rome to their own, and even holds the union of the English Church with Rome to be necessary to her perfection as a Church, yet, so long as they cannot deny that she is their spiritual parent and guide ordained of God, they owe to her not merely adhesion, but allegiance. And while pressing upon them that their conscientious obligations cannot be weakened by dislikes, nor even by any convictions which leave untouched her essential character and prerogatives, we must also maintain the correlative proposition against those who urge them by upbraiding to defection,* or who call, as is the wont of the more vulgar belligerents in the cause, for their summary expulsion both from offices held under special conditions (a subject which we leave *wholly* untouched), and *also* from the Church itself. The doctrine that such persons ought to quit the pale of the Church, in our view both drives them upon sin, and likewise constitutes an unwarrantable invasion of the liberty which the Church herself has intended for them: and we hold it a duty to resist every effort of individuals to draw the bonds of communion tighter than they have been drawn by full ecclesiastical authority among us.

It is not necessary to enter in this place upon the question, what is consistent with Subscription to the Articles. For, in the first place, that is a matter for the cognizance of constituted tribunals. "The law is open, and there are deputies: let them implead one another." The subject is too grave, especially under present circumstances, to be considered except in full detail; and as it is out of our power to pursue that course, we hold it an absolute duty to refrain alike from pronouncing and from insinuating an opinion upon it, in the hope that it will be reserved entire for its proper judges. In the second place, it is quite sufficient for our present space to discuss the case of ordinary membership, against which most of the prevailing clamor for expulsion, and most of the exhortations to voluntary secession, appear to be directed: and the Articles do not stand among the conditions of simple communion in the Church of England. It was the abominable tyranny of the promulgators of the Solemn League and Covenant, which designed to make the reception of that instrument a preliminary to the reception of our young people universally to the altar of the Lord. A gentler and a wiser spirit has, in the Church of England, limited the demand upon ordinary Christians for dogmatic assent to the Creeds of the early undivided Church, which they are called upon regularly to recite, and perhaps even among these especially, as may be collected from the structure of our offices—first, to the Creed of the Apostles, and secondly to that of Nice. Who then has a right to pronounce of his own mere motion against persons that can adopt these primitive creeds and can discharge the part appointed by the ritual system for ordinary members of the Christian flock, that they have no title to continue in the Church?

We cannot consider, but with the deepest grief and pain, the fact that within the Church of England, a portion of the flock, however limited, should be desirous to import the existing system of Romanism, and to reconstitute the ecclesiastical laws and institutions under which we actually live according to that model. The existence of such a desire in any quarter is most deplorable. But a very different question from this is raised when it is contended that members of the English Church having an inclination of that kind, however lamentable, ought as a matter of religious consistency, and of personal good faith, to quit the Anglican for the Papal Communion. Such a doctrine in our view cannot be supported without the aid of an egregious confusion of ideas, which we shall attempt to unravel.

It is founded then, as appears to us, upon the notion, that by the Reformation some essential change passed upon the being of the Church: we do not see how any proposition less broad than this can afford a foundation at all adequate to the superstructure which is placed upon it in the reasoning to which we refer.

Surely one who loves the essence, and considers it a matter of positive obligation to adhere to it, continues under that obligation until the essence itself is vitally affected.

Our argument is not for those who conceive that the existing Church was founded by the Reformers in the sixteenth century. But for those who hold that she dates from the time of the Apostles—that is to say, for her divines, clergy, and instructed members generally—the conclusion here drawn appears to be one necessarily following from premises in themselves undeniable. For in this view the Reformation, however deep it went, did not by hypothesis touch the life: rather it aimed at affording it freer breath and action. Whether, then, the Reformation were a good or an evil, or if of a mixed nature, which element preponderated, is immaterial—not in itself surely—but in the great question of allegiance and adhesion among all those who hold the continuous identity of the Church; because their homage is to the vitality of the Church, not to the forms and fashions which compatibly with that vitality she assumes. And there is surely no ground for those who say A. B. is an enemy to the Reformation; but the Church is a reformed Church, therefore he ought to quit it. Of course, if he has come under specific covenants by Subscription or otherwise, they impose upon him corresponding duties; but we now contemplate his part simply as a member of the Church, and in that sense the argument above stated is grossly fallacious. He may disapprove of and repudiate those particulars of the institution, and yet acknowledge her as a whole. But, at all events, in point of obligation, it is clear that his bonds are in no degree intrinsically weakened, though they may have begun to gall him. If they gall him he may fret, and fretting may try to escape; there will be a natural tendency to produce this result under such circumstances. His position, therefore, is one of peril; but we speak of what a man in given relations ought to do, not of what human weakness may be tempted and led to do.

Undoubtedly it would be a valid objection to the foregoing argument, if it could be shown that the Church herself had made loyalty to the Reformation a condition of membership. But when has she done so? She has not done it at all. She has, where she deemed it necessary, defended by assertion particular truths and repudiated by protest particular errors; but her members surely remain free in conscience as to everything beyond, and are nowhere tied up by her to a general approbation of the changes of the sixteenth century. Is this a charge against her? Surely it is the highest praise of her moderation and wisdom, that she should have avoided the sin of straitening the terms of communion by mixing the accidents with the essence, and forbidding access to the latter unless upon condition of the simultaneous acceptance of the former. Is it not, on the contrary, true, that in this very particular she stands most advantageously contradistinguished from the See of Rome, which has sealed with the seal of authority, under the title of faith, matters indifferent or false, and by thus suddenly enlarging her demands upon human assent, has in proportion multiplied the risks of rebellion and utter unbelief? So that if we look to the *nature* of the Church, we find—

1. That it imposes us the duty of abiding in her.

2. That this duty remains in force so long as no vital change shall pass upon the essence.

If we look to the *declarations* of the Church, there is nothing that binds any of her members on the subject of the Reformation beyond any specific and definite obligations which may have been incurred by subscription.

But if there were a liberty or obligation to quit her communion upon contracting a temper of hostility to the Reformation, such could only have been established by reference either to the nature and essential laws or to the documents and positive laws of the Church herself,—and neither of these supply any such ground of action; therefore there is no such obligation and no such liberty. * * *

By a mysterious and providential order, the organization of the Church of England has in some sort combined together for three hundred years the individuality which constitutes the soul of Protestantism, as it is viewed apart from the essence of the Church, and the ancient and immortal principles of changeless objective truth, as the dogmatic basis of Christianity, and of the Divine mission of the Church, as the appointed instrument of its activity in the world. Daily experience would contradict the pretence either that this combination has been one of perfect harmony or that it has been maintained at all times without a loss of motion, power, and vigor; because a portion of the forces that might otherwise have been extrinsically applied have been spent in securing the mutual cohesion of the members of the body. Hence to conscientious, we do not say to well-judging, men, the Church of England has often appeared to great disadvantage, as compared either with the communities within which individuality exults in its freedom from the correction of authority, or with that great community in which authority has well nigh absorbed and swallowed up individuality. But yet the practical judgment of this nation, the common sense for which it stands conspicuous in the world, has ceaselessly worked upon the conviction that it is the union of these elements in religion, which to her—

> "Forms with artful strife
> The strength and harmony of life."

And so it has singularly happened that the English Church, tame in her external character, weak in her disciplinary observances and laws, and affording in her practical system but too little scope to enthusiasm, has nevertheless maintained throughout all vicissitudes her hold upon the allegiance of the most stirring and energetic nation in the world; has stood the test of adversity better than of prosperity; rose in unexampled power from the prostration of the great rebellion; has recently gained strength from year to year, notwithstanding the double impediment of angry discussion within, and of bold and combined assaults from without; and has even proved the main political instrument in checking that revolutionary movement which in our sister country, France, is scarcely curbed by the fortification of the metropolis against its own inhabitants, and by a standing army of five hundred thousand men. How high and solemn is the destiny of the rulers of a Church like this! how far-reaching the results that wait upon their actions.

But while we thankfully acknowledge the continual advancement of the Church in everything that is most essential to her permanence and power, it would be vain to dissemble that she is not yet beyond the risk of being disorganized by the imprudence and intolerance of misjudging friends, and that she labors under the disadvantage of a weak executive to a degree such as only time and great sagacity, under God's grace, can cure, and such as might give to rash experiments, that would be simply inconvenient in less sensitive or more thoroughly compacted bodies, a formidable, nay, a fatal issue.*—*Quarterly Review.*

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* Such is the apparent meaning of the Bishop of Ossory in his "Charge" (p. 210), and also of a passage in Archdeacon S. Wilberforce's very interesting "History of the American Church," (p. 401): we say the apparent meaning, because we greatly doubt whether, particularly in the latter case, so much was intended. On the other hand, Mr. Bricknell, in his pamphlet entitled "Oxford Tract: No. 90," distinctly holds that Romish opinions in general ought not to drive members of the Church from her communion (note p. 10.)

* This article is attributed to Mr. Gladstone.—*Eng. Churchman.*

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Dec. 9—yly. near Spring.

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The soil is very dry and light, and is particularly well suited for burial purposes. A large room in the keeper's lodge is fitted up and warmed for the use of persons useing or visiting the Cemetery. The Manhattanville line of stages leaves the corner of Chatham street and Tryon Row (Hall of Records) every hour, and conveys passengers to or from the Cemetery for 18 3-4 cts each. It is expected that steamboats will land passengers or funerals at the Cemetery pier the ensuing season twice a day, fare 12½ cts. Information as to the price of Burial Plots, &c., can be had at the Vestry Office, corner of Fulton and Church streets, or at No. 261 Broadway, corner of Warren street.

November 9—tf

A REPLY to the Speech of Rev. F. L. Hawks, D. D., which he delivered in Philadelphia, October 11th, 1844, before the General Convention of the Protestant Episcopal Church. By JAMES QUARTERMAN, House and Sign Painter.

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